

THE TANTRA "A VESSEL OF *BDUD RTSI*," A BON TEXT

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Creation myths and myths of divine origins are an important feature in the oldest layer of Tibetan religion known to us.¹ That they are equally important in Bon material² should be taken into account in speculations on the origin and development of that religion.

The following text shows, among other things, that divine origins for sacramental and medicinal materials have been fully integrated into Bon *sādhana*. Whether these myths are of Bon, Chos, older Tibetan, or a general Indo-Tibetan origin is sometimes very difficult to determine. Studies of such myths and cosmologies may, however, contribute to our understanding of relations between Bon and Chos at an early period in their development as traditions in Tibet.³ The similar Indian penchant for supplying divine origins, seen in individual cases of influence or borrowing in Tibetan materials, can only have complemented the wealth of native Tibetan examples.

The remarkable organization of the text at hand, the *Bdud rtsi bum pa'i rgyud*, renders unnecessary a good deal of introductory interpretation. Only a few words need be said about its provenance, orientation and format.

The *Bdud rtsi bum pa'i rgyud* is the last of three texts in a row dealing with *g'yu 'brān bdud rtsi*⁴ found in volume three of *Bka' 'gyur rgyud sde'i skor*. *Collected tantras of Bon*, published at Dolanji in 1972. It is divided into twelve sections, and from, among other things, the opening and closing, it is clear that it is a "Mother Tantra".⁵

Because of its format, this handwritten text cannot be legibly reproduced in this journal; it has been romanized here in its entirety, with most *bsdus yig* dissolved. Exceptional *bsdus yig* and improved readings are supplied in brackets in the Tibetan text.

TITLE

The so-called "Tantra of the *Bdud rtsi* Vessel"

[Note in the text the equivalence of *bdud rtsi* with *ra sa ya na*. This occurs sometimes in Bon and Chos ritual texts, especially those dealing with ritual substances and medicines (*smān sgrub* and *Vajrāmṛta* literature). This links the sacramental use of medicinal substances to their practical application; their divine origins increase their value in both contexts. *Rasāyana* in the Indo-Tibetan tantric context bestows *siddhis* such as long life, just as in *Āyurveda* it is a restorative; the difference only is in the manner of its creation.⁶

Ma ha be as a presumed equivalent of *bum pa* eludes me; *da do ci* is the *Žaṅ-Žuṅ* equivalent of *zes bya ba*.]

TEACHER, ETC. ⁷

Homage to the teacher Gśen-god White-light, the divine power of the basic tutelary deity!⁸

These words were heard by me at one time:

In the expansive space of the Mother,⁹ a palace perfectly pure, eternal and of great joy [i.e., 'Og-min] are these goddesses, surrounded by other goddesses;¹⁰ they all reside there together, enjoying the attainment (*don*) of whatever they wish for:

The Great Mother Thugs-rje Byams-ma;¹¹

She-who-holds-the-basis-of-all-existence, Originator (ma)-who-makes-to-come-into-being-all-external-and-internal phenomena, Kun-tu-bzaṅ-mo;¹²

She-who-possesses-a-complexion-making-bright;¹³ the Great Mother Goddess of Earth; the Goddess of Wind; the Goddess of Fire; the Goddess of Water;¹⁴

Further, the Goddess of Knowledge; the Goddess of Sound; The Goddess of Aroma; the Goddess of Taste; the Goddess of Touch¹⁵ and,

Flower-one; Dance-knowing-one; Precious-thing-one; Iron-hook-one; Noose-one; Little-bell-one; Iron-chain-one;¹⁶

Further, the Goddess of Medicine Possessing-aroma-one; the gathering of Aroma-producing ones; the gathering of Shower-

ing-of-water-ones; Protectress-of-*bdud-rtsi*,
et cetera.¹⁷

At that time, Very Bright, Goddess of Knowledge and most
excellent of the retinue, to insure that the continuing
gathering of merit

(*rgyu tshogs*)¹⁸ would be made perfect
for future sentients, knealt with clasped hands before the
Mother. The strength of her blessing¹⁹ was that future
sentients would be accomplished in the means (*thabs*)
to do that.

[This Tantra belongs to the Rdzogs-chen tradition, stressing that light is the nature of Buddha-mind, and thus of all mind in its natural state, and that all phenomena are productions of that; thus, Gśen-god White-light is pure Bon-ness, the universal thought of all enlightenment.²⁰ Byams-ma is the ground of enlightened being; Kun-tu-bzan-mo represents the universal mind, bringing everything in the six realms of being into existence (*srid pa*). The elements themselves, yogically conceived here as goddesses in their mandalas, proceed directly from Gśen-god's spiritual heart (*thugs*). See the notes indicated for brief discussions of the other groups of goddesses. The sorts of life- and health-giving rituals which this tantra and other Bon and Chos texts support are widespread and have several times been described.²¹]

CHAPTER TWO

THE ORIGIN OF *BDUD RTSI*

[Then Byams-ma sang this song:]
When the *g'yu bran bdud rtsi* medicine is finished,
each root has eight shoots (*yan lag*) ;
each shoot has a thousand virtuous powers;
each virtuous power has ten thousand
virtuous results:²²
the four Māras, Kleśa and the others,²³ are removed
right down to their very roots,
and, possessing the five great eternal wisdoms,²⁴
the highest spiritual results are attained.
Because of this, one who knows how (*sgrub pa po*)
[to create this medicine],
accompanied by a virgin boy and girl,²⁵

will, at a moist part of the summer²⁶
 when flowers and fruit are mature,
 collect medicinal substances (*sman*), saps (*bcud*),
 fruits,
 leaves,²⁷ flowers, shoots together with their roots,
 rinds and barks (*śun pags*), stalks,
 various aromatics and delicious (*mñiar*) things,
 and various juices and liquids.
 Nothing collected should have a moldy or spoiled
 flavor.
 To turn sentients away from vain speculation (*rtog pa*)
 the sacred substance which will free from *rgyu* and
 bras,
 the sacred substance of the holy lama,
 the sacred substance of the two, Mother & Father,
 the five sacred substances and the eight roots,
 the thousand branches, etc., should be gathered.²⁸

CHAPTER THREE

THE ORIGIN OF A RU RA

Here's the story teaching the proof (of the divine origin)
 of the *bdud rtsi* A ru ra:
 Long ago, the great tree Cu-dar was born,
 spreading forth from the ocean of existence.
 That tree possesses one hundred virtuous powers.
 When Brgya-byin-bu²⁹ drank the sap,
 which is a *bdud rtsi* in the top of the tree,
 seven drops fell to earth.
 Spreading throughout the atmosphere (*bar snan*),
 they were scattered by the wind
 and grew all over the earth.
 Its name is A ru ra,
 and it occurs in seven varieties:
 Rnam-par-rgyal, 'Phel-byed,
 Bswa-byed, Nag-po, 'Bigs-byed,
 Bdud-rtsi and Skyes-bu.³⁰
 Rnam-rgyal is the color of precious gold.
 When tossed into the water, it goes right to the
 bottom.
 It is the king of A ru ras,
 a perfectly auspicious substance.

It is supremely useful against all illness
 and (for controlling) wind, bile and phlegm
 together.
 It is a substance which will cause self-originated
 eternal wisdom
 to be perfected.³¹
 'Phel-byed is very pale, ³² yellow and angular (*zur*).
 It improves the efficiency of other materials
 (*rdzas*).
 Bso-byed is gold in color, compact and hard;
 it clears up diseases of the wind and draws out
 the color of other medicines.
 Nag-po has a color like raw sugar (*bu ram*);
 it is good in honey³³ and causes the
 'dre of drunkenness to leave.³⁴
 'Jigs-med is very pale red and remains round.
 It can even dry up *gdon*.³⁵
 It causes thirst, has little flesh on it, and is
 the color of bone.
 It kindles the heat in *bdud rtsi* ³⁶
 and is good for diarrhea (*bsal*).
 These seven are materials (*rdzas*) which will
 perfect *bdud rtsi*.
 Let them be gathered by a virgin boy and girl,
 then dried on a fragrant bed, such as willow
 leaves.
 Having been blessed by a Thabs-mkhas-rgyal-po,³⁷
 they fulfill the vows of the Sugatas of the
 past, present and future.
 The highest spiritual results (*bras bu*) are
 thus achieved;
 likewise, ordinary powers as well as those beyond
 speaking or thinking about are realized.

CHAPTER FOUR

THE STORIES OF SKYU RU RA, STAR BU AND GRAPES,
 MEANS FOR MAKING RASĀYANA ³⁸

Long ago, in the first *kalpa*, ³⁹
 a fire crystal (*me sél*) and a water crystal
 (*chu sél*) came forth from the *bcud*
 which had been churned into the

great ocean of existence.
 Thus are the light and dark of day and night
 made,
 and (their) heat and cold distributed evenly.
 These two turned into the sun and the moon.
 The sun's daughter, Ma-yañ-tse,
 and the moon's daughter, A-yañ-tse,
 were released into the intermediate-space sky
 (*bar snan mkha*) ;
 the liquid which flowed from (the sun and moon)
 dripped to the earth.⁴⁰
 Not remaining in poor (*nian*) or polluted
 soil,
 that medicine born from the sun's fluid
 is ripening into *skyu ru ra*,
 especially in pure earth, on mountain peaks,
 glacial caves, slate peaks,
 and the pure earth of forests and river valleys.
 The medicines which were born from the moon's
 fluid
 are *star bu* and grapes.
 These are material which will perfect
g'yu 'brani bdud rtsi.
 They have the right flavor, aroma and fruit
 to conquer wind, bile and phlegm all together,
 as well as fever, *glo gcon* and phlegm.⁴¹
 Indeed, one's voice comes to be like the god
 Brahmā's,
 possessing a pleasant and melodious speech.
 Likewise, having fulfilled (the vows of) the
 Padma family,
 one has powerful discriminative wisdom.⁴²
 One comes to possess power and splendor.
 Likewise, in addition to ordinary powers,
 by having innumerable other sorts of powers
 one can get anything one wishes for.

CHAPTER FIVE

THE STORY OF ÑE ŚIN PA AND RA MÑE BA

Now there should be explained the proof in the
 story of *ñe sin pa* and *ra mñe ba*.⁴³

Long ago, in a good *bskal pa*,
 when the juice of the excellent food *bdud rtsi*
 had overflowed the great ocean of existence,
 the gods and *asuras* fought for that *bcud*.
 The gods being victorious, *bdud rtsi* was
 theirs.

Khyab-'jug-chen-po Sgra-gcan-'dzin (i.e., Rāhula)⁴⁴
 drank that *bdud rtsi'i bcud* of the gods
 and then fled to the sky around Mount Meru.
 Five-headed Brahmā became angry about this
 and flung a discus of flaming, meteoric iron
 at Rāhu's neck.

Two drops of his blood fell towards earth
 and were spread by the wind-element through-
 out the atmosphere (*bar snan*).

Everywhere on earth where it reaches maturity
 it becomes two things good for sentient.

Ne *śiṃ pa* and *ra mñe ba*
 grow into many branches and roots
 in areas where river sand is found.
 Because they possess potent color, aroma,
 and flavor

they are protected by a goddess of medicine
 (*Sman-gyi-lha-mo*).

A realized one who knows the method,
 with a virgin boy and girl
 from among the most pleasing of them,
 will arrange these ingredients on a table
 covered with silk or cotton.

While still fresh (*?ser phul*), shining and
 moist

they should be dried so there is no rot or
 mold on them.

Then, throw away the skin and powder the rest.

This is a material which will perfect *bdud*
rtsi.

It is perfect for long life and good health.

The liquid from the pulverized material
 (*btags śiṃ bdunis pa*)

should be mixed with either sugar, butter,
 or scalded (*skol*) milk.

One drink⁴⁵ each during the day, at night, and
 in the middle of each of these:

one should divide the day regularly (*thun*
du bcad) and administer it then.

There will be unlimited spiritual benefits
 through the stream of the three times (past,
 present, and future)
 for each portion made and consumed.
 Blessed with long life and free of illness,
 your happiness will be forever perfect.
 Even the gods and *apsaras* ⁴⁶
 will delight in your fair complexion.

CHAPTER SIX

THE CHAPTER TEACHING THE STORY OF THE FOUR *KHA- 'BAR AND LUG MIG*

The story of the four Kha-'bar:⁴⁷
 In the past, during the first kalpa,
 Gsañ-ba-'dus-pa⁴⁸ was practicing *sevasādhana*
 in the Bon tradition
 in the cave G'yu-luñ-śel.⁴⁹
 At that time, he cast a spell which caused
 the attempted hindrance of his meditation by
 the four Rag-śa Kha-'bar to return to them;
 their four tongues were cut off and fell to earth.
 Khyab-'jug scattered them as far as he could,
 using the wind.
 Those which grew widespread upon the earth
 became four fair young virgins (*na chun*
bkrag ldan).
 When the tongue was cut from Lha-mo Kha-'bar
 it became the flower of the *udumbara*.⁵⁰
 When the tongue was cut from Srin-mo Kha-'bar
 it became the flower *gser gyi mdun zu can*.⁵¹
 When the tongue was cut from Gnod-sbyin Kha-'bar
 it became the flower *rma lo khril khril*.⁵²
 When the tongue was cut from Yi-dwags Kha-'bar
 it became the flower of *bse ba smug po*.⁵³
 These four fair flowers which grow
 on mountain heights, in pure soil, and in forests,
 are blessed by the Goddess of Flowers
 (Me-tog-lha-mo)
 (to be) a material which will perfect *bdud rtsi*.
 As treasures which yield the blessings of
siddhi ⁵⁴

they (also) possess inconceivable ordinary
spiritual powers.

Likewise, *bdud rtsi lug mig pa* ⁵⁵ [has the
following story]:

When the gods and asuras were fighting
over (the *bdud rtsi* which came from)
the ocean of *bdud rtsi bcud*,

Brahmā's eye-ball fell out. ⁵⁶

Viṣṇu scattered it in the sky with the wind,
and when unhappiness and illness were rife
in the lands of gods and men,

Gto-rgyal Ye-mkhyen [direct predecessor of Gśen-rab]
saw this

and transformed *lug mig* into *bdud rtsi*
by his blessing.

It clears up fevers completely,
and is a material which will perfect *g'yu*
'bran bdud rtsi.

(Through it) one achieves *siddhis* for
ordinary powers, the conquest of desire, and
(even) the highest spiritual powers.

CHAPTER SEVEN

THE CHAPTER TEACHING THE STORY OF PITCH AND ALABASTER

Now the story of pitch and alabaster should
be taught as proof [of their divine origin]:

Long ago, at the very beginning of existence,
the menses of five goddesses flowed (*zags*).

Through the compassionate blessing (*thugs rje'i*
byin rlabs) of Gśen-rab,

five precious thing came from that flow:

They dripped to become mercury and the white
of crystal (*śel brag*);

they streamed out as *g'ya' chab* ⁵⁷ and the
blue of turquoise;

they were born as pitch and the red of *bse*
brag; ⁵⁸

they sprang forth as *gser chu* ⁵⁹ and the
yellow of gold ore;

they appeared as *khro chu* ⁶⁰ and the black

or iron ore.

These are materials which will perfect *g`yu*
brañ bdud rtsi.⁶¹

It is a treasure from which anything one might
wish for comes;
in this liquid which transforms the five
poisons into the five wisdoms⁶²
is the basis (*rgyu*) from which come *siddhis*
and blessings.

It has the ordinary virtuous power of freeing
one from poverty;
its highest power is the attainment of anything
one wishes for.

Similar is the story of alabaster:⁶³

Long ago, in the first *kalpa*,
when the Lha'i-bu⁶⁴ had drunk from the ocean
of *bdud rtsi bcud*,
their bodies were filled with the bliss of
bodhicitta.

The result (*'bras bu*) of that experience was
that their seed fell (*sa bon lug*).

It was scattered through the sky by the all-
pervading wind;

it now covers rock ledges the world over.

From copulation, a Lha'i-bu came forth;
this is the pure white *con ze*.

It is found on rocks, and on the overhangs of
white rock, like icicles.

Potent in its good color and shape,
the enjoyment (*lonis spyod*) of

sexual pleasure (*chags sems bde ba*) is increased.

Thus, when a wise person has extracted its
essence (*bcud*),⁶⁵

he will achieve (the position of) One-who-holds-
power-over-life.⁶⁶

His hair is totally protected from wrinkles
(*gñer ma*),

and he will be as beautiful as a Lha'i-bu,
the body appearing youthful (*g`zon dar la bab pa*)
and attractive (*yiḍ du 'oñ*) to all.

The (immediate) enjoyment of his spiritual merit
(*bsod nams*) will be increased.

Alabaster is a material which will perfect *g`yu*
brañ bdud rtsi.

As a source of innumerable spiritual powers

there will appear various benefits (*'bras bu*)
in its use.

CHAPTER EIGHT

THE STORY OF *THAL KA RDO RJE*, *RAK TA MU LA* & *RAM BU*

What are called *śa ri ram* ⁶⁷
are the bones of *Gsañ-ba-ñāñ-rīns* ⁶⁸
who passed into nirvana
after having renounced all hope
in this world forever.
These bones of his fell to earth,
were widely scattered by the wind-element,
and grew up on the earth-element on its
plains.
A child of beautiful light appeared from
this;
it is the fruit of *rgya bres dkar po* ⁶⁹
and is called *thal ka rdo rje*. ⁷⁰
It clears up illnesses of the bone
and suppresses sexual desire (*chags pa*).
Just as it is, it possesses a hundred powers.
Likewise are the stories of
rak ta mu la and *ram bu* ⁷¹:
Long ago, the Goddess of Medicine,
the Goddess of Juice (*rtsi*), the Goddess of
the Tree,
the Goddess of the Forest and the Goddess of
Incense,
and above all *Rma-luñ Thañ-bzañ* ⁷²
had their menses during the full moon.
What fell to earth and grew extensively there
became *rak ta mu la* and *ram bu*.
Their immeasurable virtues clear up diseases
of the blood.
Their auspiciousness shows itself (*'char*)
to be perfect:
their color, aroma and taste are perfect.
They subdue illnesses which cause suffering
through thirst and hunger.
One's happiness will be complete.

These are materials which will perfect *g`yu*
brañ bdud rtsi.
 Their juice brings out luster, brightness, and
 color.
 The Mothers have spoken of (*brgyas*) the
 enjoyment of their virtues.
 The skillful one who possesses the non-dual
 means⁷³
 will pick them from places with pure soil,
 gather the pickings together
 and dry them so they are without mold or rot.
 They will have the luster, aroma and flavor of
bdud rtsi.

CHAPTER NINE

THE STORY OF THE OFFERING OF *BDUD RTSI*

Here's the story of the offering of
bdud rtsi:
 Long ago, at the time when Gsañ-ba-
 'dus-pa⁵⁰
 was perfecting *g`yu brañ bdud rtsi*
 from Bar-snañ G`yuiñ -druñ-'od-mkhar,
 The Goddess of the Trees, 'Od-'chañ-ma,
 offered the *bdud rtsi* of all trees (to him).
 The Goddess of the Forest, Tsan-dan-ma,
 offered the *bdud rtsi* of all forests.
 'Thin-luñ Lha-mo 'Od-'bar-ma⁷⁴
 offered the *bdud rtsi* of all water.
 The Goddess of the Vessel, Bcud-ldan-ma,
 offered the *bdud rtsi* of all *bcud*.
 The Goddess of Medicine, Dri-ldan-ma,
 offered the *bdud rtsi* of universal
 effectiveness (*spyi mthun las*).
 The Goddess of Juice (*rtsi*), 'Od-'bar-ma,
 offered the *bdud rtsi* made with the
 three kinds of camphor.⁷⁵
 The Great Gśen Tshañs-pa Gtsug-phud
 offered the *bdud rtsi* of nāgakesara.⁷⁶
 He-le Khyab-pa-phyā also
 offered the *bdud rtsi* of red mulberry.⁷⁷
 The Goddess Nor-gyi-rgyun-ma

offered the *bdud rtsi* of the five-fold
 precious ones.⁷⁸
 Sre'u-yi-po-ha-la
 offered the *bdud rtsi* of the fruit of trees
 (*śiñ thog*) and honey.
 The Goddess of Earth, Brtan-ma,
 offered the *bdud rtsi* of beer made with the
 juice (*bcud*) of pressed sesame seed.
 Rgyal-bu Dges-la-dad-mchog
 offered the *bdud rtsi* of various sorts of
 juices (*bcud*) of pressed seed.
 The Goddess of Juice (*rtsi*), Bcud-ldan-ma,
 offered the *bdud rtsi* of the liquid from
rtsi mchog mar.⁷⁹
 Drañ-sroñ Gzon-nu-bzañ-po
 offered the *bdud rtsi* of the eight roots.⁸⁰
 Tshañs-pa Lha'i-bu also
 offered the *bdud rtsi* of the three sorts of
zo śa.⁸¹
 The King of Nāgas, Ananta (Mtha'-yas),
 offered the *bdud rtsi* of all sorts of Nāga
 medicines.
 Gzon-nu Dbañ-po-thobs also
 offered the *bdud rtsi* of all juices (*rtsi*).
 Tshañs-pa'i-bu-mo Stobs-ldan-ma
 offered the *bdud rtsi* of medicines from
 rock, etc.
 By the blessings of offerings such as these
 all the outer, inner and secret materials (*rdzas*)
 are perfected as *g'yu-brañ bdud rtsi*
 medicines,
 emanating rays of light of the five wisdoms
 possessing the five wished-for benefits.⁸²
 Immortal, thoroughly pure,
 having achieved the highest as well as ordinary
siddhis,
 a great rain of *siddhis* and blessings will fall
 [from one with these medicines].
 The giver (*'bul bdag*) (of these medicines),
 enlightened to an inconceivable degree,
 will be an inexhaustible source for
 going to all sentients with his power of
 compassion (*thugs rje*).⁸³

CHAPTER TEN

ON THE GATHERING OF THESE MATERIALS

These are the further materials which will perfect

bdud rtsi:

The King and Minister of Medicines;

The King and Minister of Aromas;

The King and Minister of Incense;

All material (*rdzas*) such as these should
be collected.⁸⁴

Bird's perch and lion's throne,

Hasadeva and *a-ru-ra*,³¹

Making five with **kṛtakarnika*;⁸⁵

cardamom, *su dag*,

white aconite, *li ga dur*,

and pomegrante: these five;⁸⁶

jātiphala, camphor,

gypsum, sandal, and cloves: these five;⁸⁷

cinnamon, cardamom, *ga bra*,

*li ga dur*⁹⁰ and *ge sar*; these five;⁸⁸

musk, sandal, *turuṣka*,

Indian and Tibetan incense: these five;⁸⁹

Rock, marsh and cuckoo incense,

Rhododendron leaf, and

jujube leaf:⁹⁰ these five

should all be collected, leaving out none.

Rasāyana, the foremost medicine,

crystal, mother of pearl, and black salt

all should be mixed with the eight roots.⁹¹

A 'bras, grapes and bread-fruit (*panasa*),

dge rgyas and aloe:

these also should be mixed with the eight roots.⁹²

Tree fruit (*śiṃi thog*), grapes, cardamom,

dan da, and aloe: these five⁹³

also should be mixed with the eight roots.

Nagakesara,⁷⁸ cinnamon,

a 'bras, grapes and *ru rta*: these five⁹⁴

as well should be mixed with the eight roots.

The five peppers, five seeds, five precious
things;

the five butters, five waters, five gums (*than*

chu);
 the five senses and the five inner "playfulnesses"
 (*rol*):⁹⁵
 these also should be mixed with the five sacred
 substances (*dam rdzas*).²⁹
 Material (*rdzas*) of the
 not-be-done-without thirteen
 and the twenty-five *raktas*
 should also be mixed with the five sacred sub-
 stances.⁹⁶
 One who pursues his vows with diligence and
 possesses the outer and inner sacred substances
 and the eight roots with their shoots
 (*yan lag*)⁹⁷
 will collect all these materials (*rdzas*) to-
 gether in their entirety.
 [Using the] sky-method,⁹⁸ with its countless
 spiritual powers,
 waves of an ocean of inexhaustible blessing
 [sweep over one].
 One will be possessed of the most excellent of
 [wishing-] jewels
 and will achieve whatever he wants.

CHAPTER ELEVEN

THE CHAPTER ON DISTINGUISHING MEDICINES BY THEIR FAMILIES¹⁰³ AND THEIR PERFECTION

The five-fold *bdud rtsi* of sacred materials
 (*dam rdzas*)
 are the seeds (*bījas*) for the five families
 of Sugatas.
 In order to turn sentients from vain specula-
 tion (*rtog pa*)
 about inner cause and effect, which is eternally
 pure,
 through the agency of the pure five great external
 ones,⁹⁹
 (these *dam rdzas*) are explained to be
 bases for the perfection of *bdud rtsi*.¹⁰⁰
 The sacred materials of the middle are the

rin chen:

Gold-colored, precious *dri chen*;
 The *dri chen* of the holy lama;
 The *dri chen* which frees from cause and effect;
 The *dri chen* of the pig, which conquers
 vain speculation;
 The *dri chen* of the pigeon;
 Aloe and *turushka*; ⁹³
 Nutmeg, *su dag* ⁹⁰ and sandalwood incense;
 A *ru ra*, ³¹ honey;
 Gold and *gser chu rgya 'phabs*; ⁶¹
 Various sorts of flesh from wild animals:
 Collect these medicines which preserve
 dri chen.

The sacred materials in the east are the *byani*
chub sems:

The *byani sems* of the holy lama;
 The *byani sems* of a first-time youth; ¹⁰¹
 The *byani sems* which frees from cause and
 effect;
Thal ka rdo rje, Cannabis sativa;
 Shell, bone and black salt;
 Crystal, pearl and alabaster;
 Camphor, gypsum and relics of bone (*sa ri*
 ram); ⁶⁹
Ru rta, ⁹⁸ *su dag* ⁹⁰ and *skyu ru ra*; ³⁹
Rdo rgyus, 'dam bu root; ¹⁰²
 White sandalwood and sugar;
 Saltpeter, *skyu ru ra*;
 Medicine from rock (*rdo sman*), milk, etc.:
 Collect these medicines which preserve *byani*
 sems

The sacred materials in the north are the *dri*
chu:

The *dri chu* which comes from the Mother;
 The *dri chu* which frees from cause and effect;
 White alabaster, water from pitch (*brag zun chu*);
 Rusty water, glacier water and well water;
 Ocean foam; *chu srin lder*; ¹⁰³
 Mercury; lesser cardamom; cardamom;
Ba ru ra, *don kha*,
Pha du ra and *sin thog pa*; ¹⁰⁴
 White Ice 'bigs, *dug mo nuns*; ¹⁰⁵

Ra mñe ba and *ñe śin pa*; ⁴⁴

Nāgakesara⁷⁸ and grapes;

Tig ta, g`yu lo, zin bu, etc.;¹⁰⁶

Collect these medicines which preserve *dri chu*.

[The sacred substances] pertaining to the
padmarakta family in the west:

The *rakta* which comes from the Mother;

The *rakta* which frees from [cause and] effect;

*Star bu*³⁹ and grapes;

Jātiphala ⁹¹ and saffron;

Rakta and *mūla*; ¹⁰⁷

Red mulberry; ⁷⁹

Purple sandalwood and cloves;

Vermillion, pomegranate and saffron;

The filament of *gser gyi me tog*; ¹⁰⁸

Various sorts of blood, *rtsos khrag* and

'tshal bzans; ¹⁰⁹

Bird's perch and lion's throne, ⁸⁹ etc.

Collect these medicines which preserve *rakta*.

The most important of the *mañ sa* sacred sub-
stances of the south:

The *śa chen* which frees from [cause and]
effect;

The flesh of (creatures that) fly, swim,
and crawl on the earth;

[The flesh of] the duck and the cat;

Tsi tra ka ¹¹⁰ and cardamom;

Saffron, vermillion (?*li tri*)

and *tsi tra*; ¹¹¹

Rock salt, dried ginger and *'jam 'bras*; ¹¹²

Na le śam, black pepper; ¹¹³

Sñin zo śa, sugar; ¹¹⁴

Na le śam and lotus tip (*padma rtse*).

Collect these medicines which preserve *mañ sa*.

As to the medicine which is composed of the root,
the eight branches and the thousand powers
through the virtuous power of these five sacred
substances:

(With) a single drop (of *g`yu 'brani bdud rtsi*)

which has concentrated in it all the essences

(*bcud*) of the vast hundred-thousand roots

one is pure and immortal,
 possessed of the five eternal wisdoms of the five
 bodies,
 released to be a king of teachings (*lun*) about
 non-avoidance¹¹⁵
 and achieves as a result of this the highest
 enlightenment.

COLOPHON

At this the retinue also, filled with merriment,
 was joyful.¹¹⁶ Praising the Great Mother
 in their worship of her, they were settled
 in their respective states (*gnas*).
 Then that Great Mother also came to dissolve into
 the sphere of the unimaginable vastness of her
 womb.¹¹⁷

FOOTNOTES

1. Per Kvaerne, "Tibet. La mythologie," in *Dictionnaire des mythologies*, Paris, Flammarion, 1981; Ariane Macdonald, "La naissance du monde au Tibet," *passim*, in *Sources orientales I*, Paris, Editions du Seuil, 1959; STEIN/RECIT, *passim*.

2. KARMAY/GENERAL, p. 191-96, 204-207. See also material in Joseph F. Rock, *The Na-khi Naga cult and related ceremonies*, Rome, 1952.

3. The *Bdud rtsi bum pa'i rgyud*, the *Bdud rtsi bam po brgyad pa* (a Chos Bka'-gyur text), and some *sman sgrub* texts in the *Rin chen gter mdzod chen mo* share concepts, sacred materials, and divine powers. Their relationship is being studied by me and will be reported on separately, so here very few references to Chos ritual or belief will be made. Those familiar with *sman sgrub* and *tshe sgrub* practices will see several obvious parallels in this text.

4. Etymologically, *g'yu 'bran bdud rtsi* is obscure. Assuming it to be an adjectival compound, let us begin with *bdud rtsi*. In KARMAY/GENERAL, p. 206, the author states that, "*bdud rtsi* etymologically seems to be derived from the notion of the poison which grew in the land of the demons. As an antidote to this, the goddess produced medicinal substances, thus the

demon's crop." Internalized to a tantric system and used within it, this view is supported several times in our materials; GSER LO: 394.4 speaks of *phyi'i dgra bgegs nari gi bdud rnams*, and GSER LO describes how these demons evolve in the same manner as the elements and their goddesses (who manifest naturally and are not to be avoided; they are for one's benefit). These inner *bdud* include the eight *tshogs*, which are, according to SNELGROVE/NINE, p. 306, the 'eight perceptive groups': the eye, ear, nose, tongue, body, mind, 'defected [sic] mind' and 'universal consciousness' (*kun gzi*). Then, to make *sādhana* possible, *Thaṅ-ma Me-sgron*, etc., are the Eight Great Gśen powers, and realized as the eight sensory spheres as another set of goddesses (GSER LO 400.8-401: *nam mkha' chu dari rlun dag dari / me dari sa ste 'byun lña yan / ma spanis lhun grub rari don du / Gsal-byed-ma dari Rlan-byed-ma / Drod-'bebs-ma dari Mdanis-ldan-ma / Sa'i-lha-mo lña ru grub / de bzin rnam ses tshogs brgyad dari / khrul pa la swogs rari gi bdud / tshogs brgyad bdud brgyad rari don du / Thaṅ-ma Me-sgron la swogs te / Ye-gśen-chen-po brgyad du grub / de bzin rnam ses yul brgyad grub / ma spanis lhun grub rari don du / Rig-pa'i-lha-mo la swogs te / Ye-saṅs Lha-mo brgyad du grub . . .*)

'*Braṇ*' is of ancient usage and means, *inter alia*, "to produce, give birth to" (STEIN/RECIT, p. 542). *G'yu* is said to be equivalent to *Žari-žun ti(ni)*, "water; heaven; silver; blue; wife" (Siegbert Hummel, "Materialien zu einem Wörterbuch der *Žari-žun*-Sprache I", *Monumenta Serica* XXXI/1974-75, p. 498 & 501). Thus, one could think of this phrase connoting "a *bdud rtsi* producing water" or "a *bdud rtsi* produced in (the sky or) heaven". One accords with the popular motif of goddesses raining down medicinal substances (KARMAY/GENERAL, p. 205; also the stories here; see also GSER LO: 396.8-397.2: *ye nas ma skyes Bon gyi dbyinis / bla med 'bras bu saṅs rgyas swa [i.e. so] / de bzin phyi nari snod bcud kun / bdud rtsi'i rgyu ru ma gyur med / mkha' la phyo dari sa la gnas / 'og na rgyu zini gnas pa kun / g'yu braṇ bdud rtsi'i rari bzin yin*); the other helps explain why this *sādhana* system is called *nam mkha'i tshul*; cf. fn. 98. (This interpretation ignores the fact that *g'yu 'braṇ* appears to be a Tibetan term, not *Žari-žun*; it is, however, found in both the opening *Žari-žun* and Tibetan titles of some texts, which is unusual.) Functionally, *g'yu 'braṇ bdud rtsi* is "concentrated (i.e., consecrated) chang" (SNELGROVE/NINE, p. 309). It is also called *bru bcud g'yu 'braṇ yu ti'i chani* ('CHI MED: 427.2), and is the liquid medium into which the other sacred ingredients are added (the total sometimes called *g'yu 'braṇ sman*, as 'CHI MED: 428.1)

5. The only study of Bon Mother Tantra is Dan Martin's *Human Body Good Thought* (*Mi lus bsam legs*) and the revelation of the secret Bonpo Mother Tantras, an (as yet) unpublished M.A. thesis, Indiana University, 1986. As noted there (p. 138), Thugs-rje Byams-ma is the 'Great Mother' because she is the origin of all enlightened beings, roughly equivalent to the Chos deity Prajñāpāramitā (who also occasionally carries the epithet Yum-chen-mo); see also fn. 11 below on her forms. Of course, our text is a Mother Tantra because *she* reveals its contents, and this to an audience of goddesses. However, as different interpretations within the Chos community have shown (cf. the synopsis by Mkhas-grub Rje in his *Introduction to Buddhist Tantric systems*, Delhi, 1978, p. 252 ff), the division 'Mother' and 'Father' Tantra pays attention also to meditative forms, stages of *sādhana*, etc. The Bon division I follow here is based on the *A khrid thun mtshams bco lña dan cha lag bcas* as studied by Per Kvaerne ("Bonpo studies: The A khrid system of meditation, II", *Kailash* I/1973, p. 287), wherein 'Mother Tantra' would focus on the phenomenal aspects of meditation, and 'Father' on ritual actions (*mdzad spyod*). No doubt, criteria for other divisions will appear.

6. See, e.g., YESHI DONDEN/HEALTH, pp. 211-218.

7. Five criteria define a Tantric revelation, which (especially in Rdzogs chen) is really the primordially pure and enlightened mind (here, Gśen-god White-light) revealing itself for the benefit of the unenlightened: The place of revelation ('Og-min); the revealer (Thugs-rje Byams-ma); the one revealed to (the Goddess of Knowledge, Very Bright); the subject matter (nature and composition of *g'yu 'brañ bdud rtsi*); the occasion (the eternal present of the state of the enlightened mind (*dus gcig na*)). (On this tableau see the excellent discussion by Herbert Guenther, "Tantra and revelation", in *Tibetan Buddhism in Western perspective*, Emeryville, California, 1977, p. 206f in particular.)

8. *Yi dam rtsa ba'i lha*: Gśen-god White-light is the enlightening force in Bon and thus the only "teacher". Since all *yi dam* emanate from him, *rtsa ba* here may mean *basic* or *central* in all three persons: 'my/your/his or her deity central to practice'.

9. *Yum gyi mkha' dbyinis* is the totality of Bon realms, *bon sku* (what I call here 'Bon presence'), what is *chos sku* in Chos (Guenther, op cit., p. 221; q.v. here also for Akaniṣṭha ('Og-min) as the "place" of *dharmakāya* in Rdzogs-chen). On the physical ritual level, *Yum gyi mkha' dbyinis* is the name of the vessel in which *ril bu* (medicinal pills) are mixed (William Stablein, "A medical-cultural system among the Tibetan and Newar

Buddhists," *Kailash* I/1973, p. 199). Likewise, the *pho brani* (palace) represents the totality of offerings to the goddesses ('CHI MED: 424.6-5.1) as their places of residence. 'Og-min gi gnas is added as a superscript note to *Yum-gyi-mkha'-dbyinis*.

10. Many of these goddesses are enumerated in GSER LO, 'CHI MED and LDE MIG.

11. Literature on Byams-ma is extensive; volume three of *Bka'gyur rgyud sde'i skor*. *Collected Tantras of Bon* (Dolanji, 1972), for example, is dedicated to *sādhana* materials on her. We read there (p. 474) about her basic mandala: in the center is (Śeś-rab) Kun-gsal Byams-ma-chen-mo, "the Mother who creates enlightened ones of the three times and who is from the vortex (*dkyil khor*) of the highest rgyal ba," i.e., Gśen-rab. In the east, from Mñon-rtogs-ñiñ, is Yum-chen Thabs-chen Bder-sgrol-ma; in the north, from Rnam-dag-ñiñ-khams, is Yum-chen Nam-mkha'i-mdzod-'dzin-ma; in the west, from Bkod-pa'i-ñiñ-khams, is Yum-chen Thugs-rje Byams-ma; in the south, from Dge-rgyas-ñiñ-khams, is Yum-chen Sna-tshogs-kun-grags-ma. There are also Byams-mas at the intermediate directions. They are known collectively as the "The Eight Great Enlightened-ones Producers" (*Saṅs-rgyas bskyed byed Byams-ma-chen-mo brgyad*) of the secret level of the mandala. Thugs-rje's color is red, which is significant in view of the importance of menstrual, etc. blood in the myths here and in the materials for *g'yu 'brani* dedicated to the western direction (see Ch. 11 below).

12. She seems for all practical purposes equivalent to Kun-tu-bzañ-mo in the Chos Rdzogs-chen tradition, the "mother" (*ma* here, not *yum*) of all phenomenal existence. There being no true 'external' or 'internal', she is the reality of Void behind all phenomena. From her arises also the Bon Kun-tu-bzañ-po, from whom emanates the five tathāgatas.

13. Also known as Gsal-byed or Mdañs-ldan-ma, the goddess of the element space (*nam mkha'*), on which see the next note.

14. According to the *Ži rgyud*, five rays proceed from the spirit (*thugs*) of Gśen-god White-light; the uncreated basis of the five elements is from these (*'od las byun lña'i gzi ma chags*). In his commentary, Tshul-khrims-rgyal-mtshan explains that, when the vortices (*dkyil khor*) of these elements developed, a god and a goddess evolved from each. They are, in order of their coming into being:

Kun-snañ-khyab-pa and Nam-mkha'i-lha-mo Gsal-byed Gdos-bral; Dge-lha Gar-phyug and Rluñ-gi-lha-mo Kun-skyoñ-sgrol-ma; Bye-brag-dños-med and Me'i-lha-mo Kun-smin-gsal-ma; Dga'-ba-don-grub

and Chu'i-lha-mo Kun-gso-sdud-ma; Gsal-ba-ran-
byun and Sa-yi-lha-mo Kun-bskyed-brtan-ma.

The five male deities are the lords of the five families whose materials are itemized in Ch. 11, below, and who are briefly schematized in fn. 24. The union of each of these is the constant and eternal emanation and reabsorption (*'phro 'du*) of spatial expansiveness (*dbyiñs*) and eternal wisdom (*ye śes*). Unobstructed spiritual powers (*yon tan*) relating to body, speech and mind result from this:

Nam-mkha'i-lha-mo has power over light (and bringing concepts to consciousness [*gsal ba*] and creating spatial separateness (*go byed*);
Rlun-gi-lha-mo over raising up and mobility (*'degs* and *g'yo ba*) (*g'yo ba* as movement is a rupture of the stasis of the primordial mind, causing mental activity [see translation in fn. 28] to arise);
Me'i-lha-mo over brightness, warming and maturation (*gsal ba, drod bebs, smin pa*);
Chu'i-lha-mo over healing all things, making moist, and washing and cleansing (*kun gso, rlan bskyed, khru sbyari*);
Sa'i-lha-mo over supporting, creating and nourishing everywhere (*kun rten, kun bskyed, kun 'tsho*).

How these values for each deity function in *tshe sgrub* rituals and Bon cosmology in general is worth a separate study; I am here presenting some raw data for consideration.

The quote from the *Ži rgyud* and Tshul-khrim's commentary are found on p. 258-9 of *G'yun-drun-bstan-'dzin, Rgya rigs Gnam Bon Rji'u-gar gyi gdun rabs* (Dolanji, Tshultrim Tashi, 1985).

15. Mandalas exist on the "outer", "inner", and "secret" levels. The first is the physical mandala; the "inner" the transformation of the body into a Buddha-field by viewing the body as the universe; the "secret" mandala centers on the development of the enlightenment (*bodhi*) mind. As mandalas are constructed for the purpose of accumulating merit, and one does this by offering, it follows that the outer mandala requires outer (external) offerings, the inner the offering of the macrocosmic body, and the secret the offering of the mind. The goddesses of Mind, etc., here thus stand for both our own senses and those of the other participants. So, the smells, tastes, etc. of the offerings must please us, the lama, and the invited goddesses. The actual transubstantiation of the offerings into *bdud rtsi sman ra sa ya*

na, with the accompanying presence of the goddesses of the offerings, takes place at that time ('CHI MED: 458-460).

As the name of the Goddess of the Mind, Rab-tu-gsal-ba (Very Bright), indicates, her mind is spiritually purified enough to receive and understand Thugs-rje Byams-ma's revelation, although, ultimately, we must realize that her mind is only a vehicle for Yum-chen-mo's revelation.

16. These goddesses are divinations of the materials and implements used in the ritual. For directions on their use, see GSAN SNAGS: 61ff. Most are pictured in SNELLGROVE/NINE, pp. 277-82.

17. Dri-ldan-ma appears on the level of the five secret sacred substances (*gsan ba'i dam rdzas lña*)(GSER LO: 387).

The Dri-bebs-ma and Char-bebs-ma groups perhaps represent *qākinīs* who carry the moisture and aroma of the offerings from the goddesses in their spheres (*dbyinis*; cf. GSER LO: 438-39) to the *sādhaka*. Bdud-rtsi-skyoñ-ma is as yet an unknown figure to me.

18. Nearly all terms in Tantra are polyvalent; these are especially so. *Tshogs* here may refer to the collectivity of the offerings, the deities, the human participants, or all together. It probably also includes the *tshogs brgyad* (cf. fn. 4). *Rgyu* is similarly manifold: A sort of underlying universal basis or cause (again, cf. fn. 4), an individualized physical state (as in *rgyu bzī phuñ po*, a Bon term for bodily qualities; cf. SNELLGROVE/NINE, p. 294), and a group of material things (e.g. offerings). For example: *sin tu rio mtshar sman gyi rgyu / tsan dan spos dan dri zim sin / me tog lo ma 'bras bu dan . . .* (rgyu as material ingredient: GSER LO: 386.5); *ye ses lña rdzogs grub pa'i rdzas / rgyu lña sem* [i.e. *sems can*] *kun sgrol phyir / dug na sel ba'i bdud rtsi te* / (rgyu as five *phuñ po*; cf. GSER LO: 391.3).

19. *nus mthu byin rlabs*: a blessing (*byin rlabs*) which transmits knowledge directly into the mind of the receiver (cf. fn. 15). I assume this is analogous to the Rñiñ-ma-pa view of *dgonis rgyud* wherein disciples who are not identical with the Teacher (Yum-chen-mo) become "inseparable in mind". On this, see Tulku Thondup, *The Tantric tradition of the Nyingmapa* (Marion, MA, Buddhayana, 1984), p. 5.

20. However, in the 'Mother Tantra' view, it is only through Byams-ma's position as manifestor that the purification of a sentient's psycho-physical constituents is possible:

Dbyinis-kyi-yum-chen ses-rab Byams-ma'i thugs kha na / ye ses bdud rtsi'i chu bo dkar la dwanis pa rgyun chad med par babs pas / phud zal rgya mtsho dan mñam pa dkar ltem gyis kheris par bsam la / Bswō omi ba bā de na ra sa ya na g'yu 'brani bdud rtsi Om hūm bswō tha (p. 355 of the *Byams-ma snags lugs la ñe bar*

mkho ba'i sog chun, a text in vol. 1 of the *Kun-gsal Byams-machen-mo sgrub thabs* compiled by Ņi-ma-bstan-'dzin-dbañ-rgyal (Delhi, s.n., 1966): "Because a fluid (*dwañs/rasa*) has been unendingly descending in a white river of the *bdud rtsi* of eternal wisdom from the spiritual heart of Śes-rab Byams-ma, the Great Mother of the Realms [in which the *Sugatas* reside], you should consider it to have filled to overflowing the offering cups [in the mandala; *phud zal* = *zal bu*. After the materials have been blessed by the descent of the goddesses, they are poured into *zal bu* as offerings to the guru, etc.] equal in volume to an ocean [while reciting the mantra].

21. E.g., in L. Austine Waddell, *Tibetan Buddhism* (New York, Dover, 1972), pp. 444-48; Stablein (cf. fn. 10); and, closest to the present ritual complex, a brief schema in René de Nebesky-Wojkowitz, *Oracles and demons of Tibet* (Graz, Akademische Druck-u. Verlagsanstalt, 1975), pp. 425-27.

22. The "medicine tree" motif is incredibly widespread, utilized in Tantric and non-Tantric, medicinal and normative Buddhist literatures. We will no doubt find it just as widespread in Bon literatures and lore. Bon and Chos consider their teachings antidotes to "poisons" (past deeds, ignorance, etc.). This "medicine tree" is also used for plotting medicines, doctors, etiologies, etc. A few examples: YESHI DONDEN/HEALTH, "trees of medicine" in index; Stablein, op cit. in fn. 9, pp. 194 and 198; Tulku Thondup, *Hidden Teachings of Tibet* (London, Wisdom Publications, 1986), p. 18: "Vajrayana followers are like those who, instead of wasting their energy and potential avoiding or destroying the poisonous tree [of emotional defilements—mlw], skillfully transform it into a medicine tree and then use it."

23. On these see Alex Wayman, "Studies in Yama and Māra", *Indo-Iranian Journal* III/1959, pp. 44-73 and pp. 112-31. These Māras must be defeated to achieve power over life.

24. These are: *Stoñ ñid*, *me loñ*, *mñam nid*, *sor rtogs* and *bya grub ye ses*.

Each fits one of the following families whose lords are mentioned in fn. 14 in a scheme like this:

element	direction	lord (<i>dbu</i>)	goddess
1. space	E	Kun-snañ-khyab-pa	Gsal-byed Gdos-bral
2. earth	S	Gsal-ba-rañ-'byuñ	Kun-bskyed-brtan-ma
3. air	C	Dge-lha Gar-phyug	Kun-skyoñ-sgrol-ma
4. fire	W	Bye-brag-dños-med	Kun-smin-gsal-ba
5. water	N	Dga'-ba-don-grub	Kun-gso-sdud-ma

dam rdzas	poison	wisdom
1. bodhicitta	wrath	Voidness
2. flesh, <i>marñ sa</i>	torpor	Mirror
3. ordure, <i>dri chen</i>	pride	Sameness
4. <i>pad ma rak ta</i>	lust	Discriminating
5. urine, <i>dri chu</i>	envy	What needs to be done

25. This reading is based on *infra*, 442.5.

26. *sos ka ser ka*; the translation here assumes that *ser ka* has something to do with being moist.

27. The term here, *lo 'dab*, refers specifically to leaves which fall seasonally from trees, shrubs, etc.

28. On the various categories of *dam rdzas*:

1) The *rgyu 'bras bsgral ba'i dam rdzas* is the ultimate. It is the five eternal wisdoms mixed in the 'single drop' (*thig le gcig*) praised at the end of Chapter 11. This drop represents the genuine, balanced state of Bon presence (*Bon sku*): *rañ byuñ Bon sku bde chen 'di / ma bcos byed pa med pa'i phyir / no bo gzañ du phyin rgyu med / rgyu dañ 'bras bu cir snañ ba / ma bkag Bon ñid rgyan du sar / rañ byuñ rañ sar Bon ñid don / ma nor ma bcos pa / Bon sku gñis med rtog las 'das / mi g'yo bde chen lhun la rdzogs / śin tu mi rig rtin mi phoñ / bdud rtsi de ñid thig le'i mchog* (GSER LO: 370.3-371.1), "This great joy, the self-originated Bon presence, has no basis (*rgyu*) for its essential nature (*no bo*) to pass to another (state), since, being natural (*ma bcos*), it is not creating. Cause and effect (*rgyu 'bras*), however they appear, arise only as ornaments on flowing Bon-ness. The significance of this self-originated and self-appearing Bon-ness is that it is genuine and natural. Bon presence, not a duality, surpasses vain speculation and its great joy, unmoving, is perfect as is. It is far beyond understanding, and its depth (read *gtiñ*) is not to be targeted (by the mind). That *bdud rtsi* is the highest drop (i.e., teaching).

So, once the impulses which obscure our mind come to rest, it will attain a state of natural quietude (*mi g'yo ba*). This allows the defilements which it has accumulated to be cleared away; rituals such as *bdud rtsi sman* are an aid to that. Intellectual discursiveness, which I call here "vain speculation", is to be avoided because it is due to the subliminal influences (*bag chags*) embedded in consciousness which is proceeding through *samsara* (GSER LO: 400.5). The excellent, enlightening drop (*thig le*) of the teachings represents the totality of Bon presence (*Bon sku*) (SNELLGROVE/NINE, p. 228f.) which will cleanse all this.

2) The *bla ma dam pa'i dam rdzas* are described in Chapter 11, below. Since one's lama is identical in function to Gsen-god White-light, the transmission of the eternal *bodhicitta* proceeds through him. Each of his *dam rdzas* corresponds to a family of Sugatas.

3) The *Yab yum gñis kyi dam rdzas* probably refers specifically to the secret-level *dam rdzas* in guruyoga rituals such as outlined in LDE-MIG and described at length in GSER LO.

4) The *dam rdzas lia* are the seeds of the five families of Sugatas: *dam rdzas rnam pa lia / bder gsegs dbu lia'i sa bon de / thams cad lhun grub rigs lia dam tshigs lia'i dnos* (GSER LO: 391.3). These are both the offerings and accompanying *bijas*.

29. Brgya-byin-bu is Skt. Indrapūtra. Although many names in these stories are Indian, they are usually left in Tibetan. This story is the first of several using a *cliché* of Indian mythology: The rapacious behavior of a god, etc., is responsible for the loss or spilling of *amṛta*, the elixir of immortality, originally the property of the gods. This motif is widespread in Hindu and Buddhist materials. Cf. G`YU-THOG, p. 965 and JAM-DPAL, p. 82, for similar stories of their scattering.

30. The number of *a ru ras* varies, and in this story so do their names. G`YU-THOG, p. 694f, lists five, seven or eight varieties. Read *skem po* for *skyes bu* and *gso/`tsho byed* for *bso byed* and we are left only with *nag po*. JAM-DPAL, p. 83, notes a sort called *a ru nag chuni*, also called *`bigs byed* or *kun dga`*; its fruit is illustrated there; this is probably *nag po*. According to Dr. Pema Dorje (TIBETAN MEDICINE II/1981, p. 20f.), all eight are varieties of Terminalia Chebulla Retz. N.B. I do not consider this an article on Indo-Tibetan material medica. I will give the vernacular name only when certain of the equivalence. Likewise, for the most part I will not give several alternative identifications unless it seems relevant. Identification of most Tibetan materia medica is problematic.

31. I.e., will cause *rani byuri ye ses* to shine, through its own purity, in the mind; cf. Per Kvaerne's "The Great Perfection' in the Tradition of the Bonpos," in *Early Ch'an in China and Tibet* (Berkeley, CA, University of California Press, 1983), p. 376.

32. *Yid* and *yid tsam* occur in the text for *yud* and *yud (tsam)*, which as an adverb means "briefly; for an instant"; as an adjective, it should mean "to a small extent; barely; slightly".

33. *sbrani rtsir bzani*.

34. *Dre* are a sort of evil spirit. G`YU-THOG, p. 695, notes that *jigs med* is commended for its ability to control the *smyo `dre*.

35. *Gdon* are another set of malicious spirits. In both G`YU-THOG and `JAM-DPAL *’jigs med* is praised for its power over *gdon*; why it is able to “dry them up” is not yet known to me.

36. I assume this is the *bdud rtsi* which is one form of a *ru ra*.

37. *Thabs-mkhas-rgyal-po* is most probably meant as an epithet, rather than the name of the individual; the blessing Yum-chen-mo gave Yid-kyi-lha-mo was that there would be those who know how (*thabs mkhas*) to create these medicines.

38. *Skyu-ru-ra* is identified by Dr. Yeshe Donden (TIBETAN MEDICINE I/1980, p. 50) with *amla*, *Emblica officinalis*.

Star bu is usually equated with *amlavetasa*, *Hippophae rhemnoides* or buckthorn, a shrub growing especially in southwestern Tibet.

39. To fit the meter, one *dani po* should be deleted from the Tibetan.

40. *zags pa’i khu ba sa la thigs*. *Zags* is the perfect of *’dzag*, to drip, leak out; in almost all contexts here it refers to menstrual flow (cf. *khrag ’dzag pa* in the dictionaries). Dan Martin, in his thesis (*op. cit.* fn. 5), p. 132, notes the explicit reproductive symbolism in Yum-chen-mo materials. The dominance of the color red here, menses, and blood in general accord not only with Thugs-rje Byams-ma’s color in the west (cf. fn. 11 and 24) but also with Tantric and Tibetan medical theory. Note that the male deities mentioned (e.g., Lha’i-bu in Chapter 7) are ejaculating their *sa bon*, sperm, part of the white *bodhicitta*; cf. G`YU-THOG, p. 374.

41. *Glo gcon* are lung diseases in general (G`YU-THOG, p. 95). The terms “wind”, “bile” and “phlegm” are used for groups of constituents in the body, necessary to life yet easily upset (which results in illness). Since they come with us into this life powered by desire, hatred and obscuration, they are prone to give us trouble and thus are called *ñes pa* or ‘faults’. Since their roots lie in ignorance stemming from embroilment in samsara, the eternal wisdom (*ye ses*) bestowed through these rituals will serve to sever these roots; cf. YESHI DONDEN/HEALTH, Ch. 4 & 6.

42. ‘Discriminating wisdom’ belongs to the Padmarakta family; cf. fn. 25 and SNELLGROVE/NINE, p. 179.

43. *Ñe śiñ pa*, Skt. *upavṛkṣa*, has not been consistently identified. *Ra mñe* is *Polygonatum cirrhifolium* (YESHI DONDEN/HEALTH, p. 237).

44. *Mahāviṣṇu Rāhula (Khyab-’jug-chen-po Sgra-gcan-’dzin) is from ancient times connected with the creation of medicines connected with his decapitation; see, e.g., the creation of garlic in note 6, p. 11 and the text there in A.F.R. Hoernle’s edition of the

Bower Manuscript (Calcutta, Superintendent of Govt. Printing, 1893), and a story by Nāgārjuna on the creation of *a ru ra* in the same manner in JAM-DPAL, p. 82.

For Khyab-'jug-chen-po Rāhula as a servant of Sman-bla, see Nebesky-Wojkowitz (*op. cit.*; see fn. 21), p. 79.

45. The use of *zal skyems*, the honorific, emphasizes the ritual use. A *thun* is a dose; *thun du bcad* would be measuring or apportioning the dose.

46. *Lha dan lha'i bu mo*; the latter could also render *devakanyā*, particularly fetching supernatural beings. These and the *Lha'i-bu* below are metaphors for the transformation of physical (sexual) craving into spiritually beneficial power; cf. fn. 64.

47. Kha-'bar (-ma) is Skt. Jvālamūkhī, goddess of cholera, among other things. A group of four is unknown to me, although the different titles suggest they are four manifestations of the same being (adapted to tantric mandala?). On Rākṣasī (Srin-mo) Kha-la-me-'bar, see Nebesky-Wojkowitz (*op. cit.*; see fn. 21), pp. 287 and 469.

48. A famous Bon sage. For a few details of his life, see Samten Karmay's translation of Bkra-śis-rgyal-mtshan's *Legs bsad mdzod* (*A treasury of good sayings*, London, Oxford U. Press, 1972), index.

49. An ancient meditation cave, mentioned in the *Gzi-brjid* (SNELLGROVE/NINE, p. 194).

50. *Udumbara* is the *Ficus glomearata*.

51. I could find no information about this plant.

52. No information was available on this plant, either. As with *me tog gser gyi mdun zu can*, 'the flower with a melted face of gold', *rma lo khril khril* is probably an epithet ('the creeper with leaves good for wounds').

53. *Bse ba smug po* is probably a deep, purple-red wild rose, if we read *se ba*. See the illustration on P. 107 of JAM-DPAL.

54. *dnos grub*. Several *siddhis* have to do with lengthening life and the ability to transmute base matter into gold. Both ideas are conveyed by the names for this, (*rasa*) *rasāyanasiddhi*, showing their interrelationship.

55. *Lug mig* is well-known in Tibetan medicine but is not yet identified. It is described as an "alpine flower"; there is also *lug mig nag po*, which may be the flower meant here, identified as *Aster alpinus*, Alpine aster (TIBETAN MEDICINE IV/1981, p. 64). Described in G'YU-THOG (p. 424) and JAM-DPAL 9p. 174, it is clear that one name for it, *rgyal ba'i spyan (can)*, reflects an appearance which would give rise to such stories. Several are

recounted in these sources, but Tshañs-pa/Brahmā is not mentioned.

56. There is a pun here on *lug*, sheep, and *lug*, to fall down. No doubt the name originally described the plant as like a sheep's eye (*mig*).

57. This is honorific for *g`ya' chu*, water flowing from a mountain with rust deposits (RGYA BOD TSHIG MDZOD CHEN MO, p. 2616).

58. *Bse brag* is as yet unidentified; probably it is a sort of *brag zun*.

59. *Gser chu* is water with gold flakes suspended in it, or water from a river with gold deposits. *Gser chu rgya`phabs* (read *phibs*) is molten gold used in gilding.

60. *Khro chu* is either liquid bronze or iron; here it is obviously iron. This does not usually designate a naturally-occurring substance.

61. *Brag zun* and *con ze* have more metaphysical significance than most natural materials in the Tibetan world. The former is called "red *bodhicitta* ", for example, and the latter "white *bodhicitta* ". Myths about them in 'JAM-DPAL, pp. 46 and 74, relate them to material here: Alabaster is the condensed essence of existence, the light of darkness(!) (*mtshan mo`i`od / srid bcud bsdus pa / byañ sems dkar po*), while pitch is the placental blood of the goddess U-ma (*byañ sems dmar po / U-ma`i`mrial khrag*). See also fn. 64 here. In Tibetan medicine, there are five varieties of each: Alabasters are divided by familial terms (*pho*, etc.), pitches by metals (gold, silver, copper, iron, lead—not the scheme here, which uses colors of the families of Bon Sugatas). For descriptions of them, cf. Yeshe Donden's translation of the *Bdud rtsi sñini po yan lag brgyad pa* (TIBETAN MEDICINE VI/1983, p. 7).

62. See the schema in fn. 24.

63. Spelled *coñ ze* or *coñ zi*; its white color accords with the male emission from which it came.

64. Skt. Devaputra, but closer to home is Lha'i-bu'i-bdud (Nebesky-Wojkowitz, *op. cit.* in fn. 21, p. 523), Devaputramāra of the set of four Māras (*op. cit.*; see fn. 23). In a related story, Lha'i-bu Yid-bzin-nor-bu made love to U-ma; some of their combined red and white *bodhicitta* fell onto a neuter rock, and became both alabaster and pitch ('JAM-DPAL, p. 46). For another set of stories, see under *Lha'i-bu khams* in G`YU-THOG; this is another name for *con ze*. Das also, under *byañ sems dkar*, has *con ze* as a young *devaputra* possessing *bodhicitta* (*byañ sems ldan pa`i`lha bu g`zon nu*), which he takes to be soapstone.

(Whatever the case, it is clear that we are dealing with ten different minerals here, not varieties of two.)

65. G`YU-THOG, p. 144, mentions that the male *cori ze*, called *dkar po garis thigs*, is good to use for *bcud len* preparations.

66. In addition to denoting a level of accomplishment in the Rñin-ma tradition (Tshe-dbañ Rig-`dzin being the third) (BOD RGYA TSHIG MDZOD CHEN MO, p. 2685), it has long been applied to the highest level of achievement in siddhi, as in the case of the immediate disciples of Padmasambhava.

67. *Śa ri ram*, Skt *sariram*, refers usually to the bones, etc., of deceased holy ones; it is also a secret name (*gab mini*) for *yunis dkar* (white mustard) and *thal ka rdo rje* (cf. Chapter 8) (G`YU-THOG, p. 613).

68. He is one of the eight supernatural *Žu Gśen*, according to Samten Karmay in Per Kvaerne's "The canon of the Tibetan Bonpos", *Indo-Iranian Journal* XVI/1974, p. 54. The others are Yid-kyi-khye`u-chuñ, Gto-bo `Bum-sañs, Gsal-ba-`od-ldan, Med-khams Stoñ-pa-rje, Tshañs-pa Gtsug-phud, Gtsug Gśen Rgyal-ba and Klu-mo Ma-ma-te.

69. According to `JAM-DPAL, p. 145, *rgya gres* is the male form of *gres ma*, also known as *dres ma*, a flowering grass. Although a white variety is not mentioned, this identification is likely.

70. Spelled either *tha skar rdo rje* or *thal ka rdo rje*. Identified (TIBETAN MEDICINE VII/1984, p. 24) as *Cassia lora* Linn, "foetid cassia".

71. I have no information on *rag ta* or *rak ta mu la*; Skt. *raktamūla. *Ram bu* is another name for *na ram* (`JAM-DPAL, p. 196). According to G`YU-THOG, p. 216, it's another name for *tha ram* or *tha rgod*, *Plantago maior* or Plantain.

72. *Rma-luñ* *Thañ-bzañ* is not found in the sources consulted.

73. *Gñis med thabs* is the power of one who has united his own presence (*sku*) with the eternal wisdoms, and thus has achieved release and can bring others to the end of suffering: *sku dan ye śes gñis med Bon gyi sku* / . . . ñon rmoñs `khor ba`i bcñis pa`i nad / *gñis med bdud rtsi sman gyis sañs* (GSER LO: 374.6-7). Cf. fn. 22, Tulku Thondups' quote, and fn. 28.

74. She, like *Dri-ldan-ma*, functions on the level of the secret sacred substances (cf. fn. 17).

75. "Three sorts of camphor" is another collective term for different aromatics (G`YU-THOG, p. 72f).

76. *Tshañs-pa Gtsug-phud* is another of the eight *Žu Gśen* (cf. fn. 68). *Nāgakesara* is probably *Mesua ferrea* Linn., a tree with white blossoms that grows in the eastern Himalaya (*Pharmacographia indica*, by William Dymock; London, Kegan Paul, 1890, v. 1, p. 170ff).

77. I have found no data on He-le Khyab-pa-phyä, or on these others who also offer *bdud rtsi*: Sre'u-yi-po-ha-la, Rgyal-bu Dges-la-dad-mchog, Drañ-sroñ Gžon-nu-bzañ-po, and Gžon-nu Dbañ-po-stobs. One may read *srin śiñ sna dmar* or *sri'u śiñ sna dmar*. Both *sri'u nag* and *srin nag* are mulberry; literally, "mulberry, red sort".

78. Nor-gyi-rgyun-ma/Vasundhara is a dispenser of wealth. The *rin chen lña* are discussed in G`YU-THOG, p. 572f.

79. *Rtsi mchog mar* may be *rtsi bcud sman mar* in G`YU-THOG, p. 478; it is a compound of four roots with five *bcud*.

80. *Rtsa ba brgyad* are the same as, or analogous to, the eight basic substances listed by Stablein (*op. cit.*; see fn. 9), p. 198n.

81. This is a well-known triumvirate (GYU-THOG, p. 522f).

82. 'Dod pa'i yon tan lña are perhaps the states accompanying the five eternal wisdoms: great loving kindness, great eternal wisdom, great peace, great giving and great expansiveness (cf. SNELLGROVE/NINE, p. 172ff).

83. The spirit of compassion (*thugs rje*) which moved Gsen-god White-light to begin and sustain existence becomes a mode of being for the *siddha* as well, as it was also to his lama, who passed it to him.

84. Assigning gender (*pho, mo, ma ñiñ*), relation (*bu, bu mo*) and rank (*rgyal po, btsun mo, blon po, dmaris, etc.*) to simples and compounds is common in Tibetan medicinal and Tantric nomenclature. Assignment of rank may refer to a medicine being best, second, etc. at curing one or more illnesses. It may indicate the first, second, third, etc. most preferable (available) ingredient. Sometimes rank depends on quantitative dominance in a compound. Judging by materials in the *Rin chen gter mdzod chen mo*, these groups may also be specifically defined for certain ritual cycles. In view of these points, it seems best to gather more data from Bon sources before attempting to identify these materials. Standard Tibetan medical works, however, do describe several materials in terms used in this passage.

85. *Bya khri* is probably the *bya kri* in G`YU-THOG, p. 369 and 72, a corruption of Skt. vyāghrī. According to JAM-DPAL, p. 116, it is the same as *kañḍa ka ri*. I have no information on *seri khri* (Skt. **śirihāsana*), *hasadeva* or *kri ta kar ni ka*.

86. Śu dag is identified as *Acorus calamus*, sweet flag (TIBETAN MEDICINE VII/1984, p. 22). Li ga dur is "the ga dur from Li" (G`YU-THOG, p. 597). Read *se bru* for *bse bru*.

87. *Jātiphala* should be nutmeg, Tibetan *skye ldan*, the latter a term little, if ever, used. The usual term is simply *dza ti* (G`YU-THOG, p. 509). *Cu gani*, here gypsum, may also be bamboo manna

from the female plant. Occasionally it is also considered to be chalk.

88. *Sug smel*, Skt. *sūkṣmaila*, *Elettaria cardamomum*, is now rendered “lesser cardamom” (MATERIA MEDICA I/1980, p. 50). *Kakkola* is the larger-leaved cardamom. *Ge sar* is either (1) the anthers of flowers in general, or (2) one of the “*ge sar* three” (G`YU-THOG, p. 79f).

89. *Turuṣka* is either an incense from India, of indeterminate composition, or a substance also known as *spos dkar* (‘JAM-DPAL, p. 126). *Rgya spos* is either of two plants described in ‘JAM-DPAL, p. 166 and 192; Das’s identification “a Chinese incense stick” is most likely not applicable here. *Bod spos* might mean anything here, and *Bod* may have been a mistaken writing for the homophone *spos* anyway.

90. *Brag spos*, *spari spos* and *khu byug spos*: the first is also known as *blon po re ral*, *ra sa ya na* and *gzag mjug* (‘JAM-DPAL, p. 142); the second is described in ‘JAM-DPAL, p. 166; the third may be incense made of *khu byug* grass (‘JAM-DPAL, p. 197 and G`YU-THOG, p. 482). These three, along with *rgya spos* and *gro spos*, make up the “five incenses” called for in Byams-ma rituals (p. 8 of *Kun-gsal Byams-ma-chen-mo sgrub thabs*, op. cit. ; fn. 20).

91. Not surprisingly, several substances carry this alternative name; see, e.g., G`YU-THOG, p. 558 and the fn. above.

92. A *bras* is both a tree and its fruit (G`YU-THOG, p. 690), said to be *amraphalam*, the tamarind tree. *Dge rgyas* is probably to be corrected to *dge ’dun skyes*, another name for *ri śo* (‘JAM-DPAL, p. 150). On the eight roots, cf. fn. 80.

93. *Dan da* or *dan da rog po*, a tree and its fruit (G`YU-THOG, 229).

94. *Ru rta* is *Saussurea Lappa* (TIBETAN MEDICINE VII/1984, p. 22).

95. The *tsha ba lña*, five peppers, are enumerated in G`YU-THOG, p. 485. The *bru lña*, five seeds, are *nas*, *bras*, *gro*, *so ba*, and *smon sran* (p. 8 of *Kun-gsal Byams-ma-chen-mo sgrub thabs*, op. cit. fn. 21). On the *rin chen lña*, five precious things, cf. fn. 78. The *mar lña*, five butters have not yet been located by me. The *chu lña* are the five waters; GSER LO: 387 lists various *bdud rtsi chu*, “whose virtues are beyond words”. Perhaps they are the first five of these. The *thari chu lña*, five gums have not yet been located by me. The *nari rol lña*, five inner playfulnesses, may refer to such processes by which “the five eternal wisdoms” playfully combine with the Bon presence through *mudrās*, resulting in the five poisons “playfully exchanging with the five eternal wisdoms, etc.” (GSER LO: 395). These groups represent

offerings of *dam rdzas* made on the inner, outer and secret levels.

96. The thirteen-not-to-be-done-without and the twenty-five *raktas* are not identified.

97. On the eight roots, cf. fn. 80; the “inner” and “outer” *dam rdzas* are the actual (physical) offerings and the offerings of the sense, etc. respectively.

98. *Nam mkha'i tshul* refers to the element from which the families of the Sugatas, etc. are manifested. It also plays on the identity of the *ba ga'i klon* (cf. fn. 117) with Voidness as the origin of all manifestation. The hollow of the *ba ga* thus equals *nam mkha'* as a point of origin. See fn. 4 for how this might relate to *g'yu bran*.

99. The five great ones of the outer world (*phyi rol*) are the realms of the senses; on the internal cause and effect, which is eternally pure, see fn. 28; also see fn. 28 for *rtog pa*.

100. See fn. 24 for orientations to color, etc. in this chapter; see fn. 28 for the sorts of *dam rdzas*.

101. *Gzon nu dari po*: the first ejaculation of a young boy?

102. *Rdo rgyus* is described in 'JAM-DPAL, p. 51 and G`YU-THOG, p. 271f. *Dam bu* is probably abbreviated here for *dam bu ka ra*, sugar cane.

103. “Ocean foam” (*rgya mtsho'i lbu ba*) are really water-rounded rocks ('JAM-DPAL, p. 61). *Chu srin sder* is described in Das as “a medicinal herb useful for leprosy” (G`YU-THOG, p. 109 and 'JAM-DPAL, p. 172).

104. *Ba ru ra* seems to lack a firm identity, despite its importance in Tibetan medicine; cf. TIBETAN MEDICINE I/1980, p. 50. *Doni kha* (read *doni gra*) would be red ginger (G`YU-THOG, p. 239). *Pha du ra* is also spelled *pa du ra* (GSER LO: 396.4) and *pa to la* (G`YU-THOG, p. 310 and 'JAM-DPAL, p. 208). Does *sin thog pa* refer to a particular fruit?

105. *Lce dpog dkar po*, if read *lce 'bigs dkar po* (cf. Das), would be a particularly white sal ammoniac. *Dug mo ñunis* is *Pycnostelma lateriflorum* (TIBETAN MEDICINE I/1980, p. 51) or *Hollarrhena anti-dysenterica* W. (ibid., p. 23).

106. *Tig ta* is a name for several trees and plants; cf. Das. *G`yu lo* is particularly sacred to the Bon-po, but is revered by all Tibetans as juniper (KARMAY/GENERAL, p. 206). I have no data on *ziri bu*.

107. *Rakta* and *mula* could both mean any sort of blood or root, or they may be abbreviations.

108. *Gser gyi me tog* is *Hemerocallis minor* (TIBETAN MEDICINE VI/1983, glossary) or *Magnolia champaka* (Das).

109. GSER LO: 396 reads *brtsos khrag khris pa mtshal bzans*; reading *btsos* and *mkhris pa* we get "died blood; bile; good quality cinnabar". With these emendations, our text reads: "Various sorts of blood; died blood; good cinnabar".

110. *Citraka* is *Plumbago zeylanica*, Ceylonese leadwort (TIBETAN MEDICINE I/1980, p. 50).

111. Perhaps read *li śi*, cloves, for *li khri*, as per GSER LO: 396.4. Is *tsi tra* an accidental repetition of *tsi tra ka*?

112. *Jam bras* is Skt. *karañja*, *Pongamia innata* Merr. (Das).

113. *Na le śam* is *Mesua roxburghii*, or *Piper nigrum* Linn., just as is *pho ba ris*; in some lists they are considered synonyms, as in JAM-DPAL, p. 88.

114. *Sñiñ zo śa* is one of the three *zo śa*; cf. fn. 81.

115. The teaching of non-avoidance (*ma spani*) of participation in the ritual at all levels, and of not avoiding passions so as to allow their transformations into wisdoms, is emphasized in the *Gzi brjid* (SNELLGROVE/NINE, p. 172ff) and GSER LO (cf. fn. 4, quote).

116. The sexual connotation of *dga' dgu* here signifies that, being "informed" of the significance of the events, the audience (on all levels) will now realize this teaching in union with their respective consorts. Thus will the elements of existence and the ritual and the inner experiences of the participants be complete.

117. *Ba ga'i klon* as the medium of this teaching continues and concludes the unity of the red and white *bodhicittas*, which on the personal level of sentients is as responsible for conception as it is on the universal.

ABBREVIATIONS FOR FREQUENTLY CITED WORKS

BOD RGYA TSHIG MDZOD CHEN MO	<i>Bod Rgya tshig mdzod chen mo</i> , Peking, Mi-rigs-dpe-skrun-khañ, 1985.
'CHI MED	' <i>Chi med bdud rtsi sman gyi sgrub thabs</i> , in <i>Rgyal kun spyi gzugs Bla- chen Dran-pa gsan ba'i sgrub pa'i khrid gzun</i> , New Delhi, 1973, pp. 421–54.
GSAN SNAGS	<i>Gsan snags Ma rgyud kun gyi lag len bde bar ston pa Blo dman nial 'tsho'i snan byed</i> , Delhi, s.n., 1966.
GSER LO	<i>Gser lo ljon sin gi rgyud zu G'yu 'bran phyug mo'i rgyud</i> , in <i>Bka' 'gyur Rgyud sde'i skor</i> . <i>Collected Tantras of Bon</i> , Dolanji, Tibetan Bonpo Monastic Center, 1972, v. 3, pp. 363–438.
G`YU-THOG	<i>Bod Ganis-can-pa'i dpal ldan Rgyud-bzi sogs kyi brda dan dka' gnad . . . G`yu-thog dgonis rgyan</i> , compiled by Dbañ-'dus, Ch'eng-tu, Mi-rigs-dpe-skrun-khañ, 1982.
'JAM-DPAL	<i>Gso byed bdud rtsi'i 'khrul med nos 'dzin . . . mdzes mtshar mig rgyan</i> , by 'Jam-dpal-rdo-rje. Published as <i>An illustrated Tibeto- Mongolian materia medica of Ayurveda</i> , New Delhi, International Academy of Indian Culture, 1971.
KARMAY/GENERAL	Samten Karmay, "A general introduction to the history and doctrines of Bon," <i>Memoirs of the Research Department of the Toyo Bunko</i> XXXII–XXXIII, 1974–75, pp. 171–218.
LDE MIG	<i>G`yu 'bran bdud rtsi sman gyi lde mig</i> , same volume as 'CHI MED, above pp. 455–70.
SNELLGROVE/NINE	David Snellgrove, <i>The Nine Ways of Bon</i> , Boulder, Prajña Press, 1980.

STEIN/RECIT

Rolf Stein, "Du récit au rituel dans les manuscrits tibétains de Touen-houang," *Etudes tibétaines dédiées à la mémoire de Marcelle Lalou*, Paris, 1971, Librairie de l'Amérique et d'Orient, pp. 479-547.

TIBETAN MEDICINE

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YESHI DONDEN/HEALTH

Yeshe Donden, *Health and Balance: an Introduction to Tibetan Medicine*, Ithaca, NY, Snow Lion, 1986.

440.1–441.1 ཁད་ཁུང་སྐད་དུ། ར་ས་ཡན་མ་ཉ་པེ་ཏན་ཏྲ་ད་དེ་ཅི།
བོད་སྐད་དུ། བདུད་ཅི་བུམ་པའི་རྒྱུད་ཞེས་བྱ་བ།

440.1–441.1 རྟོན་པ་གཤམ་སྐྱ་འོད་དཀར་ཡི་དམ་ཆ་པའི་
སྐྱ་ལ་བྱལ་འཆམ་ལོ། འདི་སྐད་བདག་གིས་ཐོས་པའི་དུས་གཅིག་ན།
[འོག་མིན་གིན་ས་] ཡུམ་གྱི་མཁའ་དབྱིངས་རྣམ་པར་དག་པ་འདུ་
འབྲལ་མེད་པ་ཡང་དགེ་པ་ཆེན་པོའི་ལོ་བྱང་ན། ཡུམ་ཆེན་ལོ་ཐུགས་རྩེ་
བྱམས་མ། སྤྱིད་པ་ཐམས་ཅད་ཀྱི་འདིན་མ། ཕྱི་ནང་ཐམས་ཅད་བསྐྱེད་
པར་བྱེད་མའི་མ། ཀྱན་ཏུ་བཟང་ལོ་གསལ་བྱེད་མཛད་ས་ལྡན་མ་ལ།
ཡུམ་ཆེན་ལོ་སའི་སྐྱ་ལོ་དང་རྒྱུད་གི་སྐྱ་ལོ་དང་། མའི་སྐྱ་ལོ་དང་། རྩའི་སྐྱ་
ལོ་དང་། གཞན་ཡང་རིག་པའི་སྐྱ་ལོ་དང་། སྤྱིའི་སྐྱ་ལོ་དང་། དྲིའི་སྐྱ་ལོ་
དང་རོའི་སྐྱ་ལོ་དང་། རེག་གི་སྐྱ་ལོ་དང་། མེ་ཏོག་མ་དང་། གར་མཁན་མ་
དང་། རིན་ཆེན་མ་དང་། རྩགས་ཀྱི་མ་དང་། ཞགས་པ་མ་དང་། གཤང་
རྩང་མ་དང་། རྩགས་སྒྲོག་མ་དང་། གཞན་ཡང་སྐྱ་གྱི་སྐྱ་ལོ་དྲི་ལྡན་མ་
དང་། དྲི་འབེབས་མའི་ཆོགས་དང་། ཆར་བེབས་མའི་ཆོགས་དང་།
བདུད་ཅི་རྒྱུད་མ་ལ་སྤྲོགས་ཏེ། སྐྱ་ལོ་རྣམས་ཀྱི་ [གྱིས་] བསྐྱོར་ཏེ། ཇི་
སྐྱར་འདོད་པའི་དོན་ལ་ལོངས་སྤྱོད་པ་དང་ལྡན་པར་ཐབས་གཅིག་ཏུ་
བཞུགས་སོ། དེའི་ཆེ་དེའི་དུས་ན། འཁོར་གྱི་དམ་པ་རིག་པའི་སྐྱ་ལོ་ར་བ་
ཏུ་གསལ་བ་ཞེས་བྱ་བས། མ་འོངས་པའི་སེམས་ཅན་རྒྱ་ཆོགས་རྩོགས་
པར་བྱ་བའི་སྐད་དུ། ཡུམ་གྱི་བྱུང་ཐར་ཕྱས་བཅུགས་ཐལ་སྐྱར་དེའི་ནུས་
མཐུ་བྱིན་རྒྱ་བས་ནི་ཐབས་ལ་མཁས་པའི་སྐྱབ་པ་པོ།

444.1–441.5 གཡུ་འབྲང་བདུད་ཅིའི་སྐྱ་སྐྱབས་པས། ཅ་
བ་རེ་ལ་ཡན་ལག་བརྒྱད། ཡན་ལག་རེ་ལ་ཡོན་ཏན་རྟོང་། ཡོན་ཏན་རེ་ལ་
འབྲས་བུ་གྲི། རྟོན་ལོངས་བདུད་བཞི་རྟིང་ [གཏིང་] ནས་སེལ། ཡེ་ཤེས་
ཆེན་པོ་ལྡང་ལྡན། སྤྱི་མེད་འབྲས་བུ་ཐོབ་པར་འགྱུར། དེ་ཕྱིར་ཐབས་

ཐུན་བསྐྱུབ་ [སྐྱུབ་] ས་པོས་། ཕྱི་ཕུ་ཕོ་གཅང་ [བཅང་] མ་ཡིས་།
 དུས་ནི་སྐོས་ཀ་སེར་ཀའི་ཆེ། མེ་རྟོག་འབྲས་ཕུ་སྒྲིན་དུས། རི་མཐོ་ས་
 བཅང་ [གཅང་] རྩི་མེད་ནས་། སྒྲན་དང་བརྒྱད་དང་འབྲས་ཕུ་དང་།
 ལོ་འདབ་མེ་རྟོག་ཅ་བར་བཅས་། ཡལ་ཀ་ [ག་] བྱན་པགས་ཐོང་པོ་དང་།
 རྩི་ཞིམ་རོ་བར་ [མངར་] སྒྲ་ཆོགས་དང་། ཅི་ཐང་ཐང་ཆུ་སྒྲ་ཆོགས་
 བསོག་། རུལ་དང་བམ་བྱངས་མེད་པར་བྱ། སེམས་ཅན་རྟོག་པ་བསྒྲོག་
 པའི་ཕྱིར་། རྩུ་འབྲས་བསྐྱུལ་པའི་དམ་ཆས་དང་། སྒྲ་མ་དམ་པའི་དམ་
 ཆས་དང་། ཡབ་ཡུམ་གཉིས་ཀྱི་དམ་ཆས་དང་། དམ་ཆས་ལྡ་དང་ཅ་བ་
 བརྒྱད་། ཡན་ལག་སྟོང་ལས་བསོགས་ [ལ་སོགས་] ས་བསོག་། བདུད་
 ཅིའི་བུམ་པའི་རྩུད་ལས་། བདུད་ཅི་བྱུང་ཁྲངས་བརྟན་པའི་ལེུ་གཉིས་
 པའོ།

441.5-442.7

དེ་ནས་བདུད་ཅིའི་ཨ་རུ་རུའི་ [རའི་]།
 རྟན་ [གཏན་] ཆོགས་ལོ་རྩུས་བརྟན་པ་ནི། རྩོན་ཆེ་སྤྱད་པའི་རྩུ་མཚོ་
 ལས་། རྩུས་ཕྱེད་ཤིང་ཆེན་ཅུ་དར་སྒྲེས་། ཤིང་དེ་ཡོན་ཏན་བརྒྱ་དང་
 ཐུན་། ཤིང་ཅིའི་བདུད་ཅིའི་ཐང་ཆུ་དེ། རྩུ་ [བརྩུ་] ཕྱིན་ཕུ་ཡིས་འཐུང་
 [ཐུངས་] པའི་ཆེ། ཐིགས་པ་བདུན་ [བདུན་] ནི་ས་ལ་རྩུང་། བར་
 སྒྲང་ཁྱབ་ཕྱེད་རྩུང་གིས་གཏོར་། སའི་སྟེངས་ [སྟེང་] སྒྲ་ [དུ་] ཁྱབ་
 པར་སྒྲེས་། མིང་ནི་ཨ་རུ་ར་ཞེས་བྱ། རིགས་ནི་རྣམ་པ་བདུན་དུ་བྱུང་།
 རྣམ་པར་རྩུལ་དང་འཕེལ་ཕྱེད་དང་། བསྟོ་ཕྱེད་ནག་པོ་འཕགས་ཕྱེད་
 དང་། བདུད་ཅི་སྒྲེས་ཕུ་རྣམ་པ་བདུན་། རྣམ་རྩུལ་རིན་ཆེན་གསེར་འདོག་
 [མདོག་] རྩོ། ཆུ་རྩུ་སྒྲུར་ན་རྩིང་ [གཏིང་] དུ་འགྲོ། ཨ་རུ་རའི་རྩུལ་
 པོ་ཡིན་། བཟ་ཤིས་ཕྱན་སྒྲུལ་ཆོགས་པའི་ཆས་། རྩུང་ཁྱིས་ [ཁྱིས་] བད་
 ཀན་འདུས་པ་དང་། མཚོག་རྟོན་ད་རྣམས་ཀུན་ལ་ཡན་། རང་བྱུང་ལེ་
 ཤེས་བསྐྱུབ་པའི་ཆེ། འཕེལ་ཕྱེད་མདོག་སྒྲུ་ཡིད་ [ཡུད་] ཅམ་ཟུར་།

དེ་ནི་རྒྱལ་མཁས་པ་ལེལ་པར་བྱེད་། བསོ་བྱེད་གསེར་མདོག་སྤྲིན་
 འཁྲུགས་། རྒྱུང་གི་ནད་མེལ་སྒྲན་མདོག་འབྱིན་། བཀ་པོ་བྱ་རམ་མདོག་
 འདྲ་སྟེ། རྒྱུང་ཅིར་བཟང་གིང་སྟོ་ [སྟོ་] འདྲེ་བྱོད་། འཛིགས་བྱེད་
 [མེད་] ཡིད་ [ཡུད་] དམར་རྒྱལ་པར་གནས་། དེས་གྲང་གདོན་
 རྒྱལ་ས་བསྟོད་པར་བྱས་། རྒྱེལ་བྱེད་ཤ་རྒྱུང་རྒྱས་པའི་མདོག་། བདུད་
 ཅིའི་དྲོད་སྟོང་བཤལ་དུ་ཤིས་། འདི་བདུན་བདུད་ཅི་བསྐྱབ་པའི་རྒྱས་།
 འཕྲུ་དང་བྱ་མེ་ཅང་ [གཅང་] ལས་བདུ་ གཡུ་ཅང་འདྲ་པའི་ཁྱི་རྩི་ལ་
 བསྐྱལ་། ཐབས་ལམས་རྒྱལ་པོས་བྱིན་གྱིས་བསྐྱབས་། དུས་གསུམ་བདེར་
 གསེགས་ཐུགས་དམ་སྒྲུང་ [བསྒྲུང་] ། རྒྱ་མེད་འབྲས་བུ་རྒྱལ་པར་འགྱུར་།
 དེ་བཞིན་ཡོན་ཏན་སྒྲན་མོང་དང་། བརྟེན་གྱིས་མི་ལང་བསམ་མེད་རྟོགས་།
 བདུད་ཅི་བྱལ་པའི་རྒྱུད་ལས་། ཨ་རུ་རའི་ལོ་རྒྱུས་རྟན་[གཏན་] ཆིགས་
 བརྟན་པའི་ལེུ་སྟེ་གསུམ་པའོ།

442.7-443.7 ར་ས་ཡ་ན་བདུད་ཅི་ཐབས་། རྒྱུ་རུ་ར་དང་

རྟར་བྱ་དང་། དག་ [རྟན་] འབྲུམ་ལོ་རྒྱས་བརྟན་པ་ནི། རྟན་ཆེ་བསྐྱལ་
 པ་དང་པོ་དང་པོ་ལ། སྤྱིད་པའི་རྒྱ་མཆོ་ཆེན་པོར་སྐྱབས་། བརྟན་ལས་མེ་
 ཤེལ་རྩ་ཤེལ་གཉིས་། ཉིན་མཆོན་གཉིས་ཀྱི་སྒྲུང་ཐིམས་བྱེད་། ཆ་དྲང་
 [གྲང་] གཉིས་ཀྱི་ཁོད་གྲང་སྟོམ་ [སྟོམས་] ། ཉི་མ་རྒྱ་བ་གཉིས་སྐྱ་
 འགྱུར་། ཉི་མ་བྱ་མོ་མ་ཡང་ཅེ། རྒྱ་བའི་བྱ་མོ་མ་ཡང་ཅེ། དེ་གཉིས་བར་
 རྒྱང་མཁའ་ལ་འགྲོལ་། ཟགས་པའི་ཁྱ་བ་ས་ལ་ཐིགས་། སངས་མི་ཅང་
 [གཅང་] གནས་མེད་སྟེ། ཤིན་ཏུ་ས་ཅང་ [གཅང་] རི་ཅེ་དང་།
 གངས་ལྷག་དང་ནི་གཡའ་ཅེ་དང་། བཀས་དང་རྩ་གྲང་ས་ཅང་ [གཅང་]
 དུ། ཉི་མ་ཟགས་ནས་རྒྱེས་པའི་སྒྲན་། རྒྱུ་རུ་ར་སྒྲིན་པ་ཡིས་ [ཡིན་] ། རྒྱ་
 བ་ཟགས་ནས་རྒྱེས་པའི་སྒྲན་། རྟར་བུ་ [བུ་] དང་ནི་དག་ [རྟན་]
 འབྲུམ་ཡིན་། གཡུ་འབྲང་བདུད་ཅི་བསྐྱབ་པའི་རྒྱས་། རོ་དང་རི་དང་

འབྲས་ཕུར་ཐུག་། རྒྱུང་འཁྲིམ་ [མཁྲིམ་] བད་ཀན་འདུས་པ་དང་། ཆ་
བ་མོ་ [མོ་] གཙང་བད་ཀན་འཛམས་། སིན་ཏུངས་བདེ་དབྱངས་དང་
ཐུག་། ཆངས་པ་སྒྲིལ་གསུང་ལྷར་འགྱུར་། དེ་བཞིན་པལྒྲིལ་རིགས་
བསྐངས་ [བསྐང་] ཉན་། སེ་སེར་རྟོགས་པའི་ཡེ་ཤེས་ཐུབ་། དབང་དང་
གཟི་བུ་ཐུག་པར་འགྱུར་། དེ་བཞིན་ཡོན་ཏན་ཐུག་མོང་གྲང་། དཔག་
མེད་ཡོན་ཏན་སྒྲ་ཆོགས་ཐུག་། འདོད་པ་ཐམས་ཅད་གྲུབ་པར་འགྱུར་།
བདུད་རྩི་བྱམ་པའི་རྒྱུད་ལས་། ལྷར་བྱ་དགུན་ [རྒྱན་] འབྱམས་རྒྱ་རུ་
རའི་ལོ་རྒྱུས་རྟན་། [བརྟན་] པའི་ལེའུ་རྟེ་བཞི་པའོ།

443.7-445.1

ཏེ་སིང་པ་དང་རལ་ཏེ་ [ར་ལ་ཏེ་] བའི་ལོ་
རྒྱུས་རྟན་ [གརྟན་] ཆོག་ [ཆོགས་] བཤད་བྱ་བ་རྟེ་། རྟོན་དུས་
བསྐལ་པ་ཟང་ [བཟང་] པོ་ལ། སྤྱིད་པའི་རྒྱ་མཚོ་ཆེན་པོ་ལས་། ཟས་
མཚོག་བདུད་རྩིའི་བརྒྱུད་བས་། ལྷ་དང་ལྷ་མེན་ [མིན་] བརྒྱུད་ལ་
འཐབས་ [འཐབ་] ། ལྷ་རྣམས་རྒྱལ་ནས་བདུད་རྩི་ཐོབ་། བྱུང་འཇུག་ཆེན་
པོ་སྐྱ་བཙན་ [གཙན་] འཛིན་། ལྷའི་བདུད་རྩི་བརྒྱུད་འཐུང་ནས་། རི་
རབ་ཆེན་པོའི་འཁལ་ [མཁལ་] ལ་བྲོས་། དེ་ཆེ་ཆངས་པ་དབྱུ་ལྷ་འཁྲོས་
[ཁྲོས་] ། གནམས་ [གནམ་] ལྷགས་འབར་བའི་འཁོར་ལོ་ཅིག་། སྐྱ་
ཅན་ [གཙན་] འཛིན་གྱི་སྤྱེ་ལ་རྒྱབ་། བྲག་གི་ཐིགས་ནི་ས་ལ་སྤྱང་།
བར་སྤྱང་འབྱུང་བ་རྒྱུད་གིས་གཏོར་། ས་རྟེངས་ [རྟེང་] ཀྱན་ཏུ་སྤྱོན་པ་
ནི་། འགྲོ་བ་བཟང་མོ་གཉིས་འགྱུར་། ཏེ་སིང་པ་དང་རལ་ཏེ་ [ར་ལ་ཏེ་]
བ་། རྩ་སྤྱང་ [སྤྱང་] རྩེ་མའི་རྟེན་གནས་དག་ཏུ་བཅ་ [ཅ་] བ་ཡན་
ལང་ལང་བར་འབྱུངས་། ཁ་དོག་རྩི་རོ་ནུས་མཐུར་ཐུག་། དེ་ལ་སྤྱོན་གྱི་སྐྱ་
མོ་སྤྱོབ་། ཐབས་ལ་མཁས་པའི་བསྐྱུབ་པ་པོས་། སིན་ཏུ་ཡིད་འོང་རྩང་
[གཙང་] བ་ནས་། བྱེད་དང་བྱེད་མོ་རྩང་ [གཙང་] མས་། དར་འལ་
རས་དཀར་རྟེང་དུ་བཀྲལ་། སེར་བྱ་ཐིམ་ལྷན་མ་སོར་བར་། བལ་རུལ་

ལྷན་པ་མེད་པར་སྐྱམས་ [བསྐྱམས་] ། རྒྱལ་པ་དོར་ལ་ཕྱེ་མར་བཏབ་
 [གཏབ་] ། གཡུ་འབྲང་བདུད་ཅི་སྐྱབ་ [བསྐྱབ་] ། པའི་རྩམ་། ཆེ་རིང་ནད་
 མེད་ལུན་སྐྱམ་ཆོགས་། བཏགས་ཤིང་བདུདས་པའི་ཁ་བ་དེ། ཡང་ན་བུ་
 རམ་མར་དང་སྐྱར་། ཡང་ན་འོ་སྐྱེལ་དག་དང་སྐྱར་། རྒྱལ་མཆོན་གྱིང་ལ་
 ཞལ་ཁྱེམ་ [སྐྱེམས་] ། དེ། ལུན་དུ་བཅད་ལ་བཏང་བར་བྱ། དེ་ནས་
 དུས་གསུམ་རྒྱན་དག་རྒྱ། ཆ་རེ་ཆ་རེ་བསྐྱེད་ལ་བཟུང་། དེའི་ཡོན་ཏན་
 དཔག་རྒྱུ་མེད། ཆེ་རིང་ནད་མེད་བཟ་སྤྱོད་ཏེ། རྒྱལ་དུ་བདེ་བ་ལུན་སྐྱམ་
 ཆོགས་། ལྷ་དང་ལྷའི་བྱ་མོ་ཡང་། མདོག་སྐྱབ་ཡིད་དུ་འོང་བར་འགྱུབ།
 བདུད་ཅི་བུམ་པའི་རྒྱུད་ལས་། རྟེ་སྤོང་བ་དང་རམ་རྟེའི་ [ར་མ་རྟེའི་]
 རོ་རྒྱས་རྒྱན་[བརྒྱན་] ། པའི་ལེའུ་རྟེ་ལྷ་པའོ།

445.1-445.7 ཁ་འབར་བཞིའི་ལོ་རྒྱུས་ནི། རྩོན་འདུས་

[དུས་] བསྐལ་པ་དང་པོ་ལ། གཡུ་ལྷང་སེལ་གྱི་བྲག་ལྷན་རྒྱ། གསང་བ་
 འདུས་པའི་ [པས་] བོན་རྟེན་བརྟེན་། མང་ད། དེའི་ཆེ་རག་ག་ཁ་
 འབར་བཞི་ [བཞིས་] ། བར་ཆོད་ལོག་པའི་ཆིག་སྐྱས་ཏེ། དེ་བཞི་སྡེ་
 བཅད་ས་ལ་སྐྱུང་། ལྷ་བ་འདུག་རྒྱུད་གི་ [གིས་] རྩོགས་འཆོམས་
 [མཆོམས་] གཏོར་། ས་རྟེངས་ [རྟེང་] ལྷ་བ་པར་སྐྱེས་པ་ནི། ལ་
 རྒྱུདས་ [རྒྱུད་] བཟག་ལྷན་བཞི་རུ་འགྱུར་[གྱུར་] ། ལྷ་མོ་ཁ་འབར་སྡེ་
 བཅད་པས་། ལྷ་དུམ་འབར་པའི་ [པའི་] ལེ་རྟོག་གོ། ལྷ་མོ་ཁ་འབར་
 སྡེ་བཅད་པས་། ལེ་རྟོག་གསེར་གྱི་མདུན་ལྷ་ཅན་། གནོད་སྐྱིན་ཁ་འབར་སྡེ་
 བཅད་པས་། མ་ལོ་བྲིལ་བྲིལ་ལེ་རྟོག་། ཡི་བཏགས་ [དུགས་] ཁ་འབར་སྡེ་
 བཅད་པས་། སེ་ [བསེ་] བ་སྐྱལ་ [སྐྱལ་] པའི་ལེ་རྟོག་། རི་མཐོས་
 རྩང་ [གཅང་] ལྷན་ཁོད་། སྐྱེས་པའི་ལེ་རྟོག་མངས་པ་བཞི། ལེ་རྟོག་
 ལྷ་ [ལྷ་] མོས་བྲིན་གྱི་ [བྲིས་] རྩོལས་། གཡུ་འབྲང་བདུད་ཅིའི་
 [ཅི་] བསྐྱབ་པའི་རྩམ་། དངོས་གྲུབ་བྲིན་བསྐྱབས་ [སྐྱབས་] འབྱུང་

བའི་གཏོར་། ཐུན་མོང་ཡོན་ཏན་བསམ་བློ་བྱ་བ་། དེ་བཞིན་བདུད་རྩི་ལྷན་
 དམིག་ [མིག་] པ་། བདུད་རྩི་བརྩུང་གི་རྒྱ་མཚོ་ལས་། ལྷ་དང་ལྷ་མོན་
 [མིན་] གཏིས་འཐབས་ [ཐབ་] པས་། ཚངས་པ་ལྷའི་མིག་འབྲས་ལྷན་།
 ལྷན་འཇུག་རྒྱུད་གིས་མཁའ་ལ་གཏོར་། ལྷ་དང་མིའི་ལྷན་དག་ཏུ། མི་དག་
 ནད་རིམས་འཕེལ་གྱུར་ནས་། རྩོ་ [གཏོ་] རྒྱལ་ཡེ་མཁའ་བྱེད་ཐུན་གིས་
 གཟིགས་། ལྷན་དམིག་ [མིག་] བདུད་རྩིར་བྱིན་གྱིས་བསྐྱབས་། མཚོག་
 ཏུ་ཆ་བའི་ནད་རྣམས་སེལ་། གཡུ་འབྲང་བདུད་རྩིར་ [རྩི་] ལྷན་
 [བསྐྱབ་] པའི་རྣམས་། ཐུན་མོང་ཡོན་ཏན་ཆགས་པ་འཛོམས་། མཚོག་གི་ཡོན་
 ཏན་དངོས་གྲུབ་ཐོབ་། བདུད་རྩི་བྱམ་པའི་རྒྱུད་ལས་། ཁ་འབར་བཞི་དང་
 ལྷན་དམིག་ [མིག་] གི་ལོ་རྒྱུས་རྣམས་ [བསྐྱབ་] པའི་ལེའུ་རྒྱལ་པོ་།

445.7-447.2

བདུད་རྩི་བྲག་ཞུན་ཙེང་ཟེའི་ལོ་རྒྱུས་རྣམས་
 [གཏོན་] ཆིགས་ [ཆིག་] བཤད་བྱ་བ་། རྩོན་ཆེ་སྤྱིད་པ་ཐོག་མ་ལ་།
 གཤེན་རབས་ཐུགས་རྗེ་བྱིན་སྐྱབས་ཀྱིས་། ལྷ་མོ་ལྷའི་སྤྱུ་མཚན་བྲགས་།
 དེ་ལས་རིན་ཆེན་ལྷ་རུ་འགྱུར་། སེལ་བྲག་དཀར་ལ་དུལ་རྒྱུར་འཐིགས་།
 གཡུ་བྲག་རྩོལ་གཡའ་ཆབ་འབྲུག་ [བྲུག་] བསེ་བྲག་དམར་ལ་བྲག་ཞུན་
 ཆགས་། གསེར་བྲག་སེར་ལ་གསེར་རྒྱུ་ལོ་། ལྷན་ལྷན་གནག་ལ་ཁོ་རྒྱུར་
 བྱུང་། གཡུ་འབྲང་བདུད་རྩི་ལྷན་ [བསྐྱབ་] པའི་རྣམས་། དུག་ལྷ་ཡེ་སེས་
 ལྷར་འགྱུར་རྩིར་། འདོད་པ་ཐམས་ཅད་འབྱུང་བའི་རྩིར་ [གཏོར་] །
 དངོས་གྲུབ་བྱིན་སྐྱབས་འབྱུང་བའི་རྒྱུ། ཐུན་མོང་ཡོན་ཏན་དབུལ་འཕོང་
 སེལ་། མཚོག་གི་ཡོན་ཏན་འདོད་པ་གྲུབ་ [འགྲུབ་] རེ་བཞིན་ཙེང་ཟེའི་
 ལོ་རྒྱུས་ནི། རྩོན་ཆེ་བསྐྱལ་པ་དང་པོ་ལ་། བདུད་རྩི་བརྩུང་གི་རྒྱ་མཚོ་ལས་
 ། ལྷའི་བྱ་ཡིས་མཐུང་ [འཐུང་] པ་ལས་། ལྷན་རྣམས་བྱུང་སེམས་བདེ་
 བས་གང་། དེའི་འབྲས་བུ་ས་བོན་ལྷན་། སྤྱི་ལྷན་རྒྱུད་གིས་མཁའ་ལ་ཏོར་
 [གཏོར་] ། ས་རྩེད་ས་ [རྩེད་] བྲག་སྤྱི་བས་ཀྱན་ཏུ་བྱེད་། ཆགས་བྱེད་

ལྷའི་བྱ་ཅིག་བྱུང་། ཅོང་ཟེ་དཀར་པོ་དྲི་མེད་ཡིན། དུག་དང་ཕྱག་དཀར་
 སྒྲིབས་དག་ན། ཆག་ [བྱག་] རོམ་ཟར་བྱ་བཞིན་དུ་གནས། ཁ་དོག་
 དཔྱིབས་ལེགས་པར་རྒྱས་ལུས་ཐུག་ཐུག་། ཆགས་སེལས་བདེ་བའི་ལོངས་
 སྤྱོད་འཕེལ། དེ་བཞིན་ལམས་པས་བརྟུང་མྱངས་ནས། ཆེ་ལ་དབང་བའི་
 རིགས་ [རིག་] འཛིན་ཐོབ། སྐ་ཀར་མཉེར་ [གཉེར་] ལ་ཐམས་ཅད་
 སྤོངས་སྤོང་། ལུས་གཞིན་དར་ལ་བབ་པ་དང་། འགྲོ་བ་ཀུན་གྱི་ཡིད་དུ་
 འོང་། ལྷའི་བྱ་ལྷར་མཛེས་སྤྱུག་འབྱུང་། བསོད་ནམས་ལོངས་སྤྱོད་
 འཕེལ་བར་འགྱུར། གཡུ་འབྱང་བདུད་ཅིར་ [ཅི་] བསྐྱབ་པའི་རྩམ།
 ཟད་མེད་ཡོན་ཏན་འབྱུང་བའི་རྩེ་ [གཉེར་] ལོངས་སྤྱོད་འབྱས་བྱ་སྒྲ་
 ཆོགས་འབྱུང་། བདུད་ཅི་བུམ་པའི་རྒྱུད་ལས། དུག་ཞུན་དང་ཅུང་ [ཅོང་]
 ཟེའི་ལོ་རྒྱུས་བསྐྱབ་པའི་ལེུ་རྩེ་བདུན་པའོ།

447.2-448.2 ཐ་སྐ་ [ཐལ་ག་] རོ་རྩེའི་ལོ་རྒྱུས་ནི།

འབྱུལ་བོན་གསང་བ་དང་རིངས་དེ་ [ཉེ་] རྒྱག་རྒྱུ་ལྷུང་ནས།
 ལྷ་དན་འདས་པའི་རྒྱ་གདུང་ནི། ག་རི་རམ་ཞེས་གྲགས་པ་ཡིན། ལྷ་
 གདུང་ས་ལ་རྒྱུད་བ་ཡང་། འབྱུང་བ་རྒྱུད་ནི་ [གིས་] བྱབ་པར་གཏོར།
 འབྱུང་བ་ས་རྩེངས་ [རྩེང་] ཐ་ལ་སྒྲེས། ལཛེས་སྤྱུག་འོད་འབར་བྱ་ཅིག་
 བྱུང་། ལྷ་ཐེས་ [ཐེས་] དཀར་པོའི་འབྱས་བྱ་རྩེ། མིང་ནི་ཐ་སྐར་
 [ཐལ་ག་] རོ་རྩེ་ཞེས། ལུས་པའི་ནད་སེལ་ཆགས་པ་འཛོམས། རང་
 བཞིན་ཡོན་ཏན་རྒྱུད་ [བརྒྱུད་] དང་ཐུག་། དེ་བཞིན་རག་ [རག་] ཏ་
 ལྷ་ལ་དང་། རམ་བྱ་དག་གི་ལོ་རྒྱུས་ནི། རྩོན་ཆེ་སྐྱུན་གྱི་རྩོ་མོ་དང་།
 གནས་དང་ཐོས་གྱི་རྩོ་མོ་དང་། མ་ལུང་ཐན་བཟངས་ [བཟང་] ཡན་
 ཆད་གྱི། ལྷ་མཆོན་ལྷ་བ་ཏ་ལ་ཟགས། ས་རྩེངས་ [རྩེང་] བྱབ་པར་
 སྒྲེས་པ་ནི། རག་ [རག་] ཏ་ལྷ་ལ་རམ་བྱར་འགྱུར་ [གྱུར་] ཡོན་
 ཏན་དཔག་མེད་ཁྲག་ནད་སེལ། བཟ་གིས་ལུན་སུམ་ཆོགས་པ་འཆར། ཁ་

དོག་དྲི་རྩུལ་སྤྲུལ་ཆོག་པ་། བཀྲེས་སྒོམ་ཉེན་མེད་ས་ནད་རྣམས་འཛེམས་།
 བདེ་བ་ལྷན་སྤྲུལ་ཆོག་པ་འབྱུང་། གཡུ་འབྲང་བདུད་ཅི་བསྐྱབ་པའི་རྩལ་།
 བཀྲེས་དང་གཟི་བཞིན་མེད་ས་འབྱིན་པའི་ཅི་། ལྷན་རྣམས་ཡོན་ཏན་བདེ་
 བ་བརྒྱས་། གཉིས་མེད་ཐབས་ལྷན་བསྐྱབ་ [སྐྱབ་] པ་པོས་། ཅང་
 [གཙང་] མའི་ས་ནས་བདུས་ཤིང་བསོག་། བམ་རུལ་བྱུགས་པ་མེད་པར་
 བསྐྱམ་། བདུད་ཅི་མེད་ས་དང་དྲི་རྩེ་ [རྩེ་] ལྷན་། བདུད་ཅི་བྱུལ་
 པའི་རྒྱུད་ལས་། བདུད་ཅི་རག་[རག་] ཏུ་ལ་དང་ཅི་ཤུན་རལ་བུའི་ལོ་
 རྒྱུས་བསྐྱབ་པའི་ལེུ་རྩེ་། བརྒྱུད་པའོ་།

448.2-449.6

བདུད་ཅི་བྱུལ་པའི་ལོ་རྒྱུས་ནི་། རྩོན་ཆེ་
 གསང་བ་འདུས་པ་ཡིས་། བར་སྤྲང་གཡུང་དྲུང་འོད་མཁར་ནས་། གཡུ་
 འབྲང་བདུད་བཅི་ [ཅི་] བསྐྱབ་པའི་ཆེ་། ཤིང་གི་སྤྲོ་མོ་འོད་འཆང་ལས་།
 ཤིང་རྣམས་ཀུན་གྱི་བདུད་ཅི་བྱུལ་། བཀས་གྱི་སྤྲོ་མོ་ཅན་དན་ལས་།
 བཀས་རྣམས་ཀུན་གྱི་བདུད་ཅི་བྱུལ་། འཐིང་ལུང་སྤྲོ་མོ་འོད་འབར་མ་
 [ལས་]། རྩོན་རྣམས་ཀུན་གྱི་བདུད་ཅི་བྱུལ་། བྱུལ་པའི་སྤྲོ་མོ་བརྒྱུད་ལྷན་
 ལས་། བརྒྱུད་རྣམས་ཀུན་གྱི་བདུད་ཅི་བྱུལ་། ལྷན་གྱི་སྤྲོ་མོ་དྲི་ལྷན་ལས་།
 གྱི་མཐུན་ལས་གྱི་བདུད་ཅི་བྱུལ་། ཅིའི་སྤྲོ་མོ་འོད་འབར་ལས་། གར་
 [ག་] བུར་རྣམ་གསུལ་བདུད་ཅི་བྱུལ་། གཤེན་ཆེན་ཆང་ས་པ་གཙུག་ལུང་
 གྱིས་། བཀ་གེ་སར་བདུད་ཅི་བྱུལ་། ཉེ་ལེ་བྱུང་པ་བྱུང་ས་ [ཡིས་] གྲང་
 ། སྤྲི་ [སྤྲིན་] ཤིང་སྤྲང་འམར་བདུད་ཅི་བྱུལ་། སྤྲོ་མོ་ཞོར་གྱི་རྒྱུན་ལ་
 ཡིས་། རིན་ཆེན་རྣམ་ལྷ་བདུད་ཅི་བྱུལ་། སྤྲུ་ཡི་པོ་རྩ་ལ་ཡིས་། ཤི་ཐོག་
 རྒྱང་ཅི་བདུད་ཅི་བྱུལ་། སའི་སྤྲོ་མོ་བརྒྱུད་ལ་ཡིས་། འབྲུ་བརྒྱུད་ཆང་གི་
 བདུད་ཅི་བྱུལ་། རྒྱལ་བུ་དགེ་ས་ལ་དད་མཆོག་གིས་། འབྲུ་བརྒྱུད་སྤྲོ་
 ཆོག་པ་བདུད་ཅི་བྱུལ་། ཅིའི་སྤྲོ་མོ་བརྒྱུད་ལྷན་ལས་། ཅི་མཆོག་མར་གྱི་
 བདུད་ཅི་བྱུལ་། དྲང་སྤྲང་གཞོན་ལྷ་བཟང་པོ་ཡིས་། ཅ་བ་བརྒྱུད་གྱི་བདུད་

ཅི་ཕྱལ་། ཚངས་པ་ལྷའི་བུའི་ས་ །ཡིས་། གྲང་། ཞོ་ཤ་རྣམ་གསུམ་བདུད་
 ཅི་ཕྱལ་། ལྷའི་རྒྱལ་པོ་མཐའ་ཡས་ཀྱིས་། ལྷ་ལྷན་སྤྱོད་ཆོག་ས་བདུད་ཅི་ཕྱལ་།
 གཞོན་ལྷ་དབང་པོ་སྟོབས་ཀྱིས་གྲང་། ཅི་རྣམས་ཀུན་གྱི་བདུད་ཅི་ཕྱལ་།
 ཚངས་པའི་བུ་མོ་སྟོབས་ལྷན་མས་། རོ་སྟོན་ལ་སྟོགས་བདུད་ཅི་ཕྱལ་། དེ་
 རྩེར་ཕྱལ་བའི་བྱིན་རྒྱལས་ཀྱིས་། བྱི་ནང་གསང་བའི་རྩེས་རྣམས་ཀུན་།
 གཡུ་འབྲང་བདུད་ཅི་སྟོན་དུ་གྱུབ་། འདོད་པའི་ཡོན་ཏན་ལྷ་དང་ལྷན་། ཡེ་
 རེས་ལྷའི་འོད་ཟེར་འཕྲོ་། རྒྱུས་འཆི་མེད་པར་རྣམ་པར་དག་། མཆོག་
 དང་ཐུན་མོང་དངོས་གྱུབ་ཐོབ་། བྱིན་རྒྱལས་དངོས་གྱུབ་ཆར་ཆེན་འབབ་།
 འབྲུལ་བདག་མི་དམིགས་མངོན་སངས་རྒྱས་། ཐུགས་རྩེ་སེམས་ཅན་ཀུན་
 ལ་འཕྲོ་། མི་ཟད་རྟེན་ །གཏེར་། དང་ལྷན་འཁྱུར་། བདུད་ཅི་བུམ་པའི་
 རྒྱུད་ལས་། བདུད་ཅི་ཕྱལ་བའི་ལོ་རྒྱུས་བསྟན་པའི་ལེུ་རྟེ་དག་པའོ།

449.6-450.7 གཞན་ཡང་བདུད་ཅི་བསྟུབ་པའི་རྩེས་། ལྷན་

གྱི་རྒྱལ་པོ་སྟོན་པོ་དང་། དྲིའི་རྒྱལ་པོ་སྟོན་པོ་དང་། ཐོས་ཀྱི་རྒྱལ་པོ་སྟོན་
 པོ་དང་། དེ་བཞིན་རྩེས་རྣམས་མ་ལུས་སོགས་ །བསོག་། རྱ་ཁྱི་དང་ནི་
 སང་ཁྱི་དང་། ཏ་ས་དེ་བཙུ་ར་། གྱི་ཏ་ཀར་ནི་ཀ་དང་ལྷ་། ཀ་ཀོ་ལ་དང་
 རྱ་དག་དང་། བོང་དང་དཀར་པོ་ལོ་ག་དུར་། སེ་འབྲུ་དང་ནི་རྣམ་པ་ལྷ་།
 འཛ་ །ཇ་། ཏི་པ་ །པ་། ལ་། ཆ་ །ཆུ་། ཀང་ཅན་དན་ལི་སི་ལྷ་།
 སིང་ཆ་སྟག་སྟེལ་གྲ་ །ག་། འབྲ་ །བྲ་།དང་། ལི་ག་དུར་དང་གེ་སར་
 ལྷ་། ལྷ་ །ལྷ་། ཅི་ཅ་ །ཅན་། དན་དུ་རུ་སྟ་། རྒྱ་ཐོས་པོ་དེ་ཐོས་ཁྱུ་གྲ་
 ཐོས་། བ་ལུ་དཀར་པོ་ལོ་མ་དང་། རྒྱ་གྲུག་ཀར་ །དཀར་། པོ་ལོ་ལོ་མ་
 ལྷ་། མ་ལུས་ཐམས་ཅད་ཆང་བར་བསོག་། ར་ས་ཡན་སྟན་གྱི་གཙོ་། སེལ་
 དང་ལུ་ཏིག་ཁ་རུ་ཆ་། ཅ་བ་བརྒྱད་དང་སྟར་བར་བྱ་། ཨ་འབྲས་དག་
 །རྒྱན་། འབྲུམ་པ་ན་སེ་ །ས་། དགེ་རྒྱས་ །རྒྱུས་། ཨ་ཀ་རུ་དང་ལྷ་།
 དེ་ཡང་ཅ་བ་བརྒྱད་དང་སྟར་། སིང་ཐོག་དགུང་ །རྒྱན་། འབྲུམ་ཀ་ཀོ་ལ་

། དན་ཏྲ་ [ད་] ཨ་ཀ་རུ་དང་ལྷ་། དེ་ཡང་ཅ་བ་བརྒྱད་དང་ཐུར་། ན་ག་
 བེ་སར་ཤིང་ཅ་དང་། ཨ་འབྲས་རྒྱན་འབྲུམ་རུ་རྩ་ལྷ་། དེ་ཡང་ཅ་བ་
 བརྒྱད་དང་ཐུར་། མེད་དུ་མི་རུང་བཅུ་གསུམ་དང་། རག་ [རག་] ༡༩་
 རྩ་ལྷ་འུ་རྩ་། དེ་ཡང་དམ་ཆས་ལྷ་དང་ཐུར་། ཕྱི་དང་ནང་གི་དམ་ཆས་
 དང་། ཅ་བ་བརྒྱད་དང་ཡན་ལག་དང་། བཙུན་འབྲུས་རྩལ་ [བརྩལ་]
 རྩལ་ས་དང་ལྷན་གྱིས་། རྩལ་རྣམས་མ་ལུས་འཛོགས་པར་བསག་། ཡོན་
 ༡༩་དཔག་མེད་ནམ་མཁའི་རྩལ་། ཕྱིན་སྐབས་ཟད་མེད་རྒྱ་མཆོའི་སྐབས་
 ། འདོད་པ་དོན་གྱུ་བ་ཞོར་བུའི་མཆོག་། འདོད་པའི་དོན་དང་ལྷན་པར་
 འབྱུར་། བདུད་ཅི་བུམ་པའི་རྒྱུད་ལས་། རྩལ་བསག་པའི་མེའུ་རྩེ་བཅུ་
 པའོ།

450.7-452.5 དམ་ཆས་བདུད་ཅི་རྣམ་པ་ལྷ་། བདེར་
 གསེགས་རིགས་ལྷ་ས་བོན་ཡིན་། ཕྱི་རོལ་ཆེན་པོ་ལྷ་དག་པས་། ནང་གི་རྒྱ་
 འབྲས་ཡེ་ནས་དག་། སེམས་ཅན་རྟོག་པ་སྒྲོག་ [བསྒྲོག་] པའི་ཕྱིར་།
 བདུད་ཅི་བསྐྱུབ་པའི་ཅ་བར་བཤད་།

དབུས་ཀྱི་དམ་ཆས་རིན་ཆེན་རྩེ་། དྲི་ཆེན་རིན་ཆེན་
 གསེར་མདོག་ཅན་། ལྷ་མ་དམ་པའི་དྲིན་ [དྲི་] ཆེན་དང་། རྒྱ་འབྲས་
 བསྐྱལ་པའི་ [བའི་] དྲིན་ [དྲི་] ཆེན་དང་། རྟོག་འཛོམས་ལག་པའི་དྲི་
 ཆེན་དང་། འདབ་ཆག་ [ཆགས་] ལུ་ [ལུག་] རོན་དྲི་ཆེན་དང་། ཨ་
 ཀ་ [ག་] རུ་དང་དུ་རུ་སྐ་། འཇ་ [ཇ་] ཏི་ཤུ་དག་ཅ་ [ཅན་] དན་
 རྩལ་། ཨ་རུ་ར་དང་ཐུང་ཅི་དང་། གསེར་དང་གསེར་རྩ་རྒྱ་འབྲས་དང་།
 གཅན་རྒྱུང་ [རྒྱུང་] གདུག་པའི་ཤ་སྐྱ་དང་། དྲི་ཆེན་སྐྱོབ་པའི་སྐྱན་
 རྣམས་བསོག་།

ཤར་དུ་དམ་ཆས་བྱང་རྩལ་སེམས་། ལྷ་མ་དམ་པའི་
 བྱང་སེམས་དང་། གཞོན་ལུ་དང་པོའི་བྱང་སེམས་དང་། རྒྱ་འབྲས་

ལ་གྲོལ། ས་ལ་འདྲེལ་བའི་ག་ལ་སྤྲུགས། ཏུར་པ་དང་ནི་བྱེལ་བ་ བྱི་
 བ་ དང་། ཅི་ཏྲ་ག་དང་ག་གོལ། བྱར་བྱུལ་ལེ་ཏྲི་ བྱི་ ཅི་ཏྲ་དང་།
 རྒྱ་ཚེ་ རྒྱ་ བཏུ་རྒྱ་ བཅའ་རྒྱ་ འཇམ་འཇམ་ འབྲས་དང་། ལ་
 ལེ་གལ་དང་ཡོ་བ་རིས། རྙིང་ནི་ཞོ་ག་ར་དང་། ལ་ལེ་གལ་དང་པ་རྒྱ་ཅི་
 ལ་ ལམ་ ས་སྤྱོད་པའི་སྤྲུག་རྣམས་བསོག།

དམ་ཇུས་ལཱ་འི་ཡོན་ཏན་གིས་ བྱིས་། ཅ་རྒྱད་
 བརྒྱད་ རྙིང་ལས་སྤྱར་བའི་སྤྲུག་ ཅ་བ་འབུལ་ཁྲག་ བྲག་ ཡངས་
 པའི་བརྒྱད་ ལ་ལུས་བསྐྱས་པའི་ཐིག་ལེ་གཅིག་ རྒྱ་ལཱ་ཡེ་སེས་ལྷ་དང་
 ལྷན་ རྒྱེ་འཆི་ལེད་པ་རྣམ་པར་དག་ ལ་ཐངས་ལུང་གི་རྒྱལ་པོར་གྲོལ།
 ལྷ་ལེད་སངས་རྒྱས་འབྲས་བུ་ཐོབ་ བདུད་ཅི་བུལ་པའི་རྒྱད་ལས། ལྷན་
 རིས་དཔེ་ཞིང་བསྐྱབ་པའི་ལེུ་རྩེ་བརྒྱ་གཅིག་པའོ།

452.6 དེ་ནས་འཁོར་རྣམས་ཀྱང་དགའ་འགྱ་ དགྱ་ཡིད་
 རང་རྩེ། ལུམ་ཆེན་མོ་ལ་མཆོད་པར་རྙོད་རྩེ། རང་རང་གི་གནས་སུ་
 འཁོད་པར་འགྱུར། ལུམ་ཆེན་མོ་དེ་ཉིད་ཀྱང་། བ་གའི་སྤོང་མི་དམིགས་
 པའི་དབྱིངས་སུ་ཐིམ་པར་འགྱུར། བདུད་ཅི་བུལ་པའི་རྒྱད་རྣམས་སྟོ།